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ABSTRACT

A MULTI-FACETED PROGRAM TO RECRUIT AND DEVELOP
AFRICAN SEVENTH-DAY ADVENTIST WRITERS

by

Enock Okari Omosa

Adviser: Nancy J. Vyhmeister

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: A MULTI-FACETED PROGRAM TO RECRUIT AND
DEVELOP AFRICAN SEVENTH-DAY ADVENTIST
WRITERS

Name of researcher: Enock Okari Omosa

Name and degree of faculty adviser: Nancy J. Vyhmeister,
Ed.D.

Date completed: August 1999

Problem

Although the Seventh-day Adventist Church (SDA) in Kenya has about 500,000 believers, most of the literature read and used by its members was originally written by Christians from the West. This study identifies some of the problems caused by the lack of African Adventist writers producing acceptable African Adventist literature for Adventist members and other Africans in Kenya, and points the way toward positive measures to remedy the situation.

Method

In order to design an appropriate program to recruit and develop African Seventh-day Adventist writers in Kenya,

an attempt is made to examine the kind of literature needed and acceptable to the African mind. Also, an attempt is made to identify the need for African Adventist writers and the challenge of finding them. Then in response to the lack of African Adventist writers, who are able to produce needed and acceptable African Adventist literature, a practical strategy for recruiting and developing them is presented. This strategy covers the long-term goals and the goals for the first two years and then presents a plan for the implementation of the program.

The implementation plan includes a proper use of communication methods, assigned responsibilities, workshops, the editorial process, printing and distribution, and lastly the evaluation of the program.

Results

The study shows that presently, the Kenyan SDA church needs to recruit and develop African Seventh-day Adventist writers to produce needed and acceptable African Adventist literature. The literature must be culturally relevant, written in understandable language, and acceptable to Kenyan Africans for use in Christian nurture and evangelism. The literature produced must also be marketable at a reasonable price.

A major problem facing the SDA Church in Kenya is a lack of African Seventh-day Adventist writers. Several factors have contributed to this. First, there is a tradition of oral literature that is difficult to overcome

and replace with written literature. Furthermore, the potential of the would be writers is not recognized. Also, writers are not intentionally trained by the church and enabled to write. Those writers who try to write on their own do not benefit financially, and, as a result, do not continue submitting needed manuscripts.

The greatest need, therefore, is for the SDA Church in Kenya to have a planned and funded program to recruit and train African SDA writers who will produce literature that will help African Adventist members become faithful Christians within their own culture.

Conclusion

The East African Union has begun implementing some of the program's recommendations. It is hoped that the union will witness significant success in evangelism and Christian nurture, by using literature developed through this program.

Andrews University
Seventh-day Adventist Theological Seminary

A MULTI-FACETED PROGRAM TO RECRUIT AND DEVELOP
AFRICAN SEVENTH-DAY ADVENTIST WRITERS

A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Enock Okari Omosa
August 1999

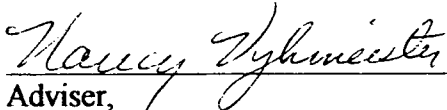
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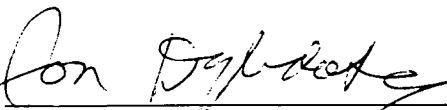
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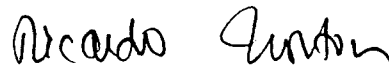
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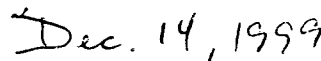


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Date approved

This dissertation is dedicated to three individuals:

My dear parents,

Omogaka James Omosa and Omongina Hellen Nyangweso,

And my dear wife,

Florence Biyeke

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To the eternal God be honor and glory.

CHAPTER I

INTRODUCTION

Purpose of the Dissertation

The purpose of this dissertation is to develop a program to recruit and train African Seventh-day Adventist (SDA) writers in Kenya. These writers are to develop needed and acceptable African Adventist literature for SDA church members and other Africans in Kenya.

Problem

There have been problems associated with the use of Adventist literature in Kenya. These problems may be due to the fact that most of the literature materials were originally written for another audience. Each of these problems contributes to the need for this study, and this demands resolution which is provided in the strategy.

The Seventh-day Adventist Church entered Kenya in 1906 with the arrival of missionaries Peter Nyambo and A. G. Carscallen.¹ In less than a century, the number of baptized

¹Seventh-day Adventist Encyclopedia, 1996 ed., s.v. "Kenya."

members has grown to about 500,000.¹ In addition to this there are approximately a million persons who maintain a more distant relationship with the church but who regard themselves as Adventists. This large population of Adventist believers needs a much broader range of literature than is now available for their Christian education and nurture and for use in evangelism.

There is a need to have literature that engages the African mind and that is couched in a language that is easy to understand. This type of literature is to be developed by African Adventist writers in Kenya. This program will seek to recruit and equip these writers.

Justification for the Dissertation

As of April 1999 there were 477,980 baptized SDA church members in Kenya.² In the period between August 1997 and August 1998, there were 1,463 regular literature evangelists who helped sell and deliver books, amounting to Kshs. 52 million (not including Bibles, Sabbath School lessons, and hymn books).³ There is, therefore, a

¹East African Union of Seventh-day Adventists (Nairobi, Kenya). Executive Secretary's Report to the Eastern African Division, April 19, 1999. The East African Union is the ecclesiastical organization of the SDA Church in Kenya and Somalia.

²Ibid.

³Witson Mwamakamba, "Cumulative and Comparative Report" Advance, August 1998, 3. One US dollar is equivalent to 70 Kenya shillings.

tremendous need and opportunity for the distribution of Adventist literature both within and outside the church.

Most of the literature read, used, and sold by Kenyan SDA church members and literature evangelists was originally written for Christians in the West. The Publishing Director's office in Kenya receives constant and persistent requests for literature that addresses the needs of African Christians in an African way and from literature evangelists and SDA members.

The literacy rate of the Kenyan population was 65 percent in 1987.¹ The 1989 population census showed that the national literacy rate of the population aged ten years and over had risen to 73.4 percent. The literacy rate among males was much higher than among females. It was also higher among urban dwellers than among those in rural areas. The literacy rate in Nairobi, the capital city of Kenya, the Central Province, and the environs of Nairobi was over 85 percent. On the other hand, among those dwelling in the northeastern province, a dry area mainly inhabited by nomadic pastoralists, the rate was only 30 percent.²

The literacy survey conducted in 1996 indicated that Kenya had 15.5 million young people under twenty-five years

¹Arne Tostensen and John G. Scott, ed. Kenya: A Country Study and Norwegian Review (Bergen: Christian Michelsen Institute, 1987), 81.

²Central Bureau of Statistics Office of the Vice-President and Ministry of Planning and National Development, Nairobi, Kenya, "Kenya Economic Survey," May 1996, 45.

of age. Over five million were studying in primary schools and more than 600,000 in secondary schools. About five million children were below school age, while about four million were older than seven but outside the school system. These are assumed to have had a primary school education.¹

According to a 1998 literacy and poverty survey among adults, a high percentage of both poor and nonpoor had completed a minimum of seven years of primary level education: 93.3 percent for the nonpoor and 93.2 percent for the poor.² These figures indicate that more than half of the people in Kenya are well able to read and write. Therefore, locally written Christian literature, targeting this large literate population outside the church, will have a great market.

Within the church itself, every department needs literature to facilitate its programs. Most of these church programs are geared to local needs and have adopted methods of communication suited to the targeted group. Local writers should be able to communicate well in an African way, and this will enable readers to think and develop their

¹Central Bureau of Statistics, Office of the Vice-President and Ministry of Planning and National Development, Nairobi, Kenya, February 1996, 39.

²Central Bureau of Statistics and the Human Resources and Social Services Department, Nairobi, Kenya, Poverty in Kenya, vol.2, "Poverty and Social Indicators," July 1998.

spiritual life according to local needs. Members who read are likely to strengthen the church and be evangelistic.

A wide range of newspapers and weekly magazines is sold on the streets of Kenyan towns. The average daily newspaper circulation by 1994 was 366,300 copies, up from 347,000 in 1993. The weekly newspaper circulation was 408,600 copies in 1995, up from 396,900 copies in 1993.¹

A study of the daily and weekly readership, done by the Kenyan Ministry of Planning and National Development in 1997, revealed a sharp increase in readership between that year and the previous one. The average circulation of morning English dailies went up by 12 percent from 235,100 copies in 1996 to 263,300 in 1997.² Society has increased its demand for information through printed media. The study shows that the sale of relevant newspapers and magazines in Kenya is likely to continue to grow.

The above demand for the written word may well continue as literature is gradually being recognized and used. This may be true because print helps one to retain more factual material than does oral presentation. Also, many feel that print forces a reader to become more involved with the subject matter through striving to understand and

¹Central Bureau of Statistics of the Vice-President and Ministry of Planning and National Development, Nairobi, Kenya, "Republic of Kenya, Statistical Abstract," 1996, 22.

²Central Bureau of Statistics, Ministry of Planning and National Development, Nairobi, Kenya, "Kenya Economic Survey," 1998, 195.

to evaluate.¹ This may be the reason why some people who listen to televised news still buy daily papers containing much of the same information they have listened to. The printed message seems to have greater validity and legitimacy than the electronic media.²

Biblical Justification

Mission is based on the nature of God who came to free captive human beings from moral sin and also from social, economic, political, and cultural oppression.³ Christians who have been given this freedom are commissioned to lead their fellow human beings to seek salvation in Christ. The strongest argument, then, for mission is found in the very being and character of God.⁴ The goals, priorities, and emphasis in mission-directed literature, therefore, must be directed towards bringing people to Christ Jesus and nurturing believers.⁵

¹James Engel, Contemporary Christian Communication: Its Theory and Practice (Nashville: Thomas Nelson Publishers, 1979), 136.

²Rama Tha, Women and the Print Media (Delhi: Chanakya Publications, 1992), vii.

³Orlando E. Costas, The Church and Its Mission: A Shattering Critique from the Third World (Wheaton, Illinois: Tyndale House Publishers, 1974), 176.

⁴Robert E. Speer, Christianity and the Nations (New York: Revell, 1910), 17-18.

⁵Donald A. McGavran, Momentous Decisions in Missions Today (Grand Rapids, Michigan: Baker Book House, 1984), 172.

Larger Context of the Dissertation

Seventh-day Adventists believe that the power and efficiency of their work depend largely on the character of the literature that comes from their presses.¹ This has made them devoted to the publication of good-quality, elevating literature. This vision, however, has not always been kept in focus in the church's East Africa Union.

However, a renewed awareness of the important role literature occupies in the total evangelistic program of the church has come about. This prompted the literature planning committee of the Union to recommend a proposal to establish a book-reading committee under the chairmanship of the writer in April 1996. Other members included the ministerial and education directors of the Union and the local press editor.

The church attaches great importance to the book committee and the selection of its members. The committee is to be small and composed of people with spiritual influence in the church. It is required that they be people who love and fear God, but who also respect their brethren. They should, preferably, have an experiential knowledge of authorship, be committed to study, and have an interest in writing books.

¹Ellen G. White, Counsels to Writers and Editors (Nashville, Tennessee: Southern Publishing Association, 1946), 11.

The motion to establish a book-reading committee, as recommended by the book-planning committee, was voted by the Union committee. The following duties were assigned to the committee:

1. To encourage African writers to produce literature
2. To select relevant literature that could be obtained from other countries
3. To ensure that more writers use Africa Herald Publishing House¹ to publish their books in an inexpensive manner;
4. To determine the books to be sold by literature evangelists
5. To survey the needs of the local reading public.²

The SDA Church in Kenya has begun to operate an Adventist Evangelistic and Learning Materials Resource Center. The Literature Ministry Seminary, which houses this Resource Center, was officially inaugurated by the General

¹The Africa Herald Publishing House is the official publishing house owned and operated by the SDA Church in Kenya. It is located in Kendu Bay in the western part of Kenya. It produces family, spiritual, and health literature for the public and for the SDA Church members.

²Seventh-day Adventist Church, "East Africa Union Committee Minutes," September 19, 1996, Action 256, 88.

Conference¹ president, Elder R. S. Folkenberg, on May 12, 1998.²

The importance of the Literature Ministry Seminary was captured by Folkenberg at the dedication ceremony when he said:

You have a strategy. You have opened a recruiting office on this campus. You have not only a recruiting office, you also have a basic training camp and an advanced training center. This is thrilling.³

The seminary and the Resource Center will greatly assist the Adventist church in Kenya in the recruitment and development of Seventh-day Adventist writers. These writers will then develop African Adventist literature in Kenya.

Following the opening of the seminary, the Union reaffirmed its commitment to the effective use of the Resource Center by incorporating it in its strategic plan.⁴ In this way, the Union will seek to recruit and train prospective writers through writing workshops and other training sessions.

¹The General Conference is the highest governing body of the Seventh-day Adventist Church. It is located in Silver Spring, Maryland, U.S.A.

²Ron Appenzeller, "R. S. Folkenberg Dedicates East Africa's New LMS," Literature Evangelist, October-December 1998, 4.

³Robert S. Folkenberg, "Kenya's Army--2,500 LES on the Move," The Literature Evangelist, April-June 1999, 10.

⁴East African Union Committee Minutes, No. 1244, March 19, 1999, 334.

Each department of the church needs literature for unreached people groups. This is reflected in the strategic plan that has been developed. It recommends that the production of literature which appeals to some of the unentered people groups in Kenya be in effect beginning May 2000.¹ The plan has strategies that will lead to action plans which will need to be put in motion. The Union, through this plan, seeks to target unentered people groups within its territory in its evangelization endeavor. It plans to achieve this by developing literature for the unreached people groups, while trying to reduce dependence on overseas literature. This provides a strong incentive to recruit able African Adventist Kenyan writers to prepare and support them in this task.

The East Africa Union Strategic Plan document has action plans for the proposed strategies.² These include the identification of literature needs for unreached people groups making proper use of the established Evangelistic and Learning Resource Center at the Literature Ministry Seminary, recruitment and development of writers, production and distribution of local literature, and the development of an instrument to evaluate the effectiveness of the literature.

¹East Africa Union Committee Minutes, No. 1172, December 2, 1998, 311.

²Ibid.

The strategic action plans will be acted upon by the literature ministry taskforce¹ under the Union publishing director. They will be monitored by the Union executive director.

This program is being created to meet the challenge of communicating the Christian gospel in a form congenial to the African mind. This must be done in a reflective manner. That is, the need for African writers to write for Africans, and the need for contextualized literature for SDA Church members in Kenya must be considered.

In 1999, the East African Union, through the African Herald Publishing House Press Board, followed its action plans by appointing, for the first time in its history, a African Kenyan editor. One of his duties is to work in conjunction with the Union publishing director to recruit and develop African writers from local SDA churches in Kenya.²

Following the appointment of the local editor and its subsequent announcement in the church's paper, several people have indicated an interest in becoming writers. It

¹East African Union Committee Minutes, No. 1196, January 14, 1999, 317. The chairman of the Literature Ministry Taskforce is the Union publishing director, with other members being the local publishing house editor, the ministerial director of the Union, the manager of the Union's Home Health Education Services, and the education director of the Union.

²Enock Omosa, "A Call for Writers," Herald, January-March 1999, 8.

is hoped that some of these individuals will form part of the first group to be trained.

A training workshop was arranged for May 18 to 21, 1999, by the departments of education and publishing of the East African Union in order to pretest the training program. Eight health professionals, two teachers, five pastors, and fifteen publishing leaders attended.

One of the aims of the workshop was to develop health, social, and spiritual teaching lessons. These were to be used in training literature evangelists in understanding better their evangelistic work, their faith, and their community. If the lessons developed during the workshop can be used effectively to communicate the intended message, they will provide a basis on which to develop literature in a similar manner for church members and the general public. The workshop participants will then become resource people for writing and helping other writers develop their skills.

The funding of the workshop came from the yearly percentage of literature evangelists' sales set apart for training and for providing adequate leadership in the publishing department.¹ This fund is available each year and can guarantee the continuity of the program.

¹General Conference of Seventh-day Adventists, Eastern Africa Division, Harare, Zimbabwe, July 1, 1993, Constitution By-Laws and Operating Policies, K 65 15, The Publishing Department, Leadership Extension Plan.

The training and leadership fund is controlled by the Union's publishing director, who is also the Home Health Education Service director. Since the same person is also the chairman of the Literature Ministry Taskforce, the funds can easily be used for the purposes intended, as stipulated by the Union's strategic plan.

Delimitations of the Dissertation

This dissertation addresses the need to recruit and develop African Seventh-day Adventist writers in Kenya. Africans are not the only people who live in Kenya. There are a number of Kenyan-Asians and Europeans. This dissertation focuses on Africans who have grown up in traditional African religions and culture.

Furthermore, this dissertation focuses specifically on the recruitment and development of African Seventh-day Adventist writers in Kenya. Other countries may have similar needs,¹ but these will not be considered in this dissertation. Further, the dissertation recognizes that there are other forms of media, such as audio and visual, which can be used to reach Africans in Kenya. These are not addressed in the dissertation.

¹While the East Africa Union includes Somalia, this country's needs are not addressed.

Methodology

In order to design an appropriate program to recruit and train African Seventh-day Adventist writers in Kenya, literature on Christian communication and writing to people who have grown up in animistic cultures was carefully examined. Personal experience from many years of working as a literature evangelist and as publishing director for Kenya and Somalia was heavily drawn upon, including my experience as a church pastor, college chaplain, and teacher in the same country.

Chapter 1 has given an overall view of the purpose and justification of developing African Seventh-day Adventist writers. The major problems that make this study important are outlined here. The larger context of the dissertation presents the basis for the church's devotion to the publication of good-quality writing.

Chapter 2 discusses the need for African Adventist literature for the church members and other Africans in Kenya. It analyzes the culture that challenges African Adventist Christians, a factor that must be taken into account when writing literature for them. A survey of the availability and distribution of literature for ministry is done. Then the characteristics of the needed and acceptable literature are identified.

Chapter 3 discusses the need for recruiting and developing African Adventist writers and the challenge of

finding them. A survey of the type of writers needed and the challenges they are bound to face is done.

Chapter 4 is the climax of the study. It develops a strategy to recruit and develop African Seventh-day Adventist writers. The plan has goals and methods of implementation.

The strategic plan has long- and short-term goals. Short-term goals will lay a basis for the launching and implementation of the program.

The plan is implemented in phases. It involves communication with church leaders and prospective writers. This is followed by assigned responsibilities and writers' workshops. Developed manuscripts are taken through the editorial process and forwarded for printing and distribution. The program is then evaluated for its effectiveness and continuity.

Chapter 5 contains a summary of the study. It also presents the conclusions and recommendations drawn from this research.

CHAPTER II

THE NEED FOR AFRICAN ADVENTIST LITERATURE

The work of producing Adventist Christian literature is less than one century old in Kenya. The Seventh-day Adventist Church entered Kenya in 1906. The first pastor-missionaries, Arthur Grandville Carscallen from Canada and Peter Nyambo from Nyasaland (now Malawi), began work around the shores of Lake Victoria.¹ In 1914, a new press arrived and was set up at Gendia, near Kendu Bay. The press, then named the Kavirondo Press, now stands as the Africa Herald Publishing House. This marked the beginning of the publishing work of the Seventh-day Adventist Church in Kenya.²

Since the press was located in the area inhabited by the Luo people who live around the shores of Lake Victoria, the first books published were intended to help these people read and write in their own language, Dholuo. The first items published were Dholuo spelling and grammar guides.³

¹Seventh-day Adventist Encyclopedia, 1976 ed., s.v. "Kenya."

²Seventh-day Adventist Encyclopedia, 1976 ed., s.v. "Africa Herald Publishing House."

³Ibid.

The conditions in Kenya at the beginning of this century were different from what they are today. The need for literature now is not simply to help people become literate, as it was then. Those who are educated need literature to inform them on particular matters such as religion, health, family matters, and social issues.

The need for literature written by African Adventists is now explored. The study also evaluates the usefulness of available literature written by non-African Adventist writers. Emphasis is placed on the kinds of literature needed by African Adventist church members and other Africans in Kenya. This will enable us to clearly identify the characteristics of literature that will fill this need.

Why Kenya Needs African Adventist Literature

In order to be used and accepted, African Adventist literature must provide a meaningful response to Kenyan needs. Kenyan readers form an interpretive community. That is, they share an agenda of interests, beliefs, and values. According to recent literary theory, Kenyan Christians compose an interpretative community. Each person sees the world and literature through the lens of his or her beliefs and experiences.¹

¹Leland Ryken, "Literature in Christian Perspective", in God and Culture, ed. D. A. Carson and John D. Woodbridge (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1993), 232.

Most Kenyans are literate; however, the available reading material is not sufficient to satisfy the demand. Most Kenyans are receptive to Christianity and Christian literature. These conditions, if well utilized, create a good opportunity for mission through literature.

National Need for Literature

Literature is one of the many avenues of communication used in Kenya. There are daily newspapers, magazines, journals, and books which address a variety of issues.

The economic buying power of Kenyans determines each individual's ability to purchase the available literature. The present average income of Kenyans may enable them to buy some relevant literature. According to available statistics, the total population in gainful employment in 1996 was 8.6 million. This accounts for about 61 percent of the population aged ten years and over. Over 82 percent of workers are located in rural areas where they engage in farming or small-scale business, as opposed to wage earners, who represent 31.7 percent of the total population of Kenya.¹ The latter are generally better educated than the former and are also likely to read literature.

Income levels, not the area of residence of rural and urban people, determine their expenditures. Thus, the

¹Republic of Kenya, Economic Survey, 1996, 47.

rural nonpoor spend more than the urban poor. The most important source of income is wages for both groups. A few people depend on nonagricultural activities in urban areas for income.¹ This means that purchasing power is distributed across the country, both in urban and rural areas, making it possible for needed literature to reach people across the country.

It cannot be assumed, however, that all able people will have an inclination to buy Adventist literature. Some have the purchasing power and/or an inclination to read, which makes them more likely to buy literature that successfully targets and appeals to their needs.

Receptivity of Kenyans to Christianity

Kenya is presently considered to be a Christian country. In 1995, 80 percent of the total population professed to be Christian. Among these, 25 percent were evangelicals.²

It is estimated that in A.D. 1900 about 95 percent of the population adhered to traditional religions.³ Embracing Christianity has altered the value systems of most Kenyans, hence, transformed their traditional lifestyles.

¹Republic of Kenya, Economic Survey, 1998, 45-46.

²A Call to Share: The Unevangelized People of Kenya (Nairobi: Kenya Unreached People's Network, 1995), iv.

³World Christian Encyclopaedia (Nairobi: Oxford University Press, 1982), s.v. "Kenya."

Christianity may have influenced even the government's attitude towards religious groups. However, the large percentage of Christians in Kenya does not indicate the degree to which converts understand and practice their faith. Many Kenyans may be described as Christians in transition from African traditional religions. As a result of this they experience social and religious problems that demand answers from Christian writers and leaders.

The large number of Christians in this country may be due to the clause in the Kenyan constitution which promotes religious liberty. The Kenyan government recognizes Christianity and is generally receptive to it. The of Kenyan government has followed the United Nations' 1948 Universal Declaration of Human Rights since it became a member of this body in 1963. This document affirms freedom of religion. Article 18 of the United Nations general assembly's declaration of human rights states:

Everyone has the right to freedom of thought, conscience, and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.¹

In the field of education, the Kenyan government and churches co-operate, through the joint East African Religious Education Committee, in the development of syllabi

¹ Every Man's United Nations, 8th ed. (New York: United Nations, 1968), 588.

and textbooks.¹ This ensures that children attending school are introduced to Christian beliefs and practices at a young age. With a conducive political climate and social acceptance of Christianity, many are predisposed to accept the faith.

Opportunity Available for Missions

It should not be assumed that all people groups in Kenya have a majority of Christians within them. The Christian population groups, rather, are unevenly distributed within the country. Certain segments of the population have not been evangelized. There are fifteen unreached people groups in Kenya. These include the Arab, Bajun, Boni, Daasanach, Malakote, Munyoyaya, Orma, Sakuye, Shirazi Swahili, and Somali of Kenya.² These groups are assumed to have resisted the Christian faith in favour of Islam. For them, no indigenous church displays the transforming life of Jesus nor proclaims His saving message in a tongue and literature suited to their way of thinking or understanding.³ They seem to live as though the Christian life and faith do not exist. These groups present

¹Thomas Farrelly, "Religious Education in the Schools," in Kenya Churches Handbook, ed. David B. Barrett, George K. Mambo, Janice McLaughlin, and Malcolm J. McVeigh (Kisumu, Kenya: Evangel Publishing House, 1973), 52.

²A Call to Share, iv.

³Ibid., iii.

a challenge to Adventist writers who may choose to target them in their missionary endeavors.

The primary goal of the Seventh-day Adventist Church in Kenya is to lead people to meet their Saviour. This follows the assumption that when the redemptive power of the gospel of Jesus Christ is faithfully proclaimed, the social structures of the Kenyan African culture will be transformed.¹

The Christian gospel is gradually changing the structures of Kenyan society. Now, more than ever before, as the transitional process takes place, the message given has to be well planned so as to bring about change in those cultural institutions which are not in harmony with the gospel. If communication with Kenyan African people is couched in language and thought forms which they understand, one can hope for a better future and long lasting-results.

Kenya has mainly been served by missionaries from the West. These pioneer missionaries usually came from older churches located in Christian countries. They were sent to unevangelized people groups in the country or to younger churches that had just been established. These missionaries were regarded by young Christians as having

¹R. E. Hedlund, Roots of the Great Debate in Mission (Madras: Evangelical Literature Service, 1981), 410.

answers to all questions regarding Christian faith and practice.

At the end of the twentieth century, Kenya's reality as a country demands that local missionaries and foreigners work together in evangelism.¹ This will not only create a missionary partnership, but will also challenge Kenyans to reach out to the unentered territories in their own country. This is important at a time when no western Adventist missionary now serves in the administration or pastorate of the Adventist church in Kenya. The few who are there serve in supportive ministries, in the medical field, teaching, and in other social disciplines.²

Missions should focus on contemporary issues facing Kenyans. The country is challenged by the situation of a poor majority and a rich minority. The former will continue to respond to the Gospel as their needs are met. Any meaningful mission work has to be shaped and fashioned, not by the affluent, but by the suffering poor of Kenya. This missionary work in Kenya must look different from that which targets the learned class if it is to be an instrument in reaching the country's disillusioned poor. The Kenyan poor

¹Stephen Neill, A History of Christian Missions (Harmondsworth, Middlesex: Penguin Books, 1964), 572.

²The institutions that currently have Western missionaries include ADRA (Adventist Development and Relief Agency), the SDAHS (Seventh-day Adventist Health Services-Dental Services Unit), the KAH (Kendu Adventist Hospital), and the UEAB (University of Eastern Africa-Baraton).

may best be reached as they are taught using their own cultural idioms.¹

Kenya has several people groups, each with its own customs and traditions, each sharing not only a common language but a lifestyle. If members of any of these people groups become Christians in a group conversion process, they do so without crossing any people group or linguistic barriers. They are still members of their own societies and may even be occupying the same social status as they did before conversion to Christianity. They change their worldview while living among their own people.² A group of Christians in one people group can easily evangelize the larger part of it. The task of reaching any of the targeted people groups may be made more effective by the development of literature that communicates meaningfully to them.

The church, however, should not neglect the growing cities in the nation in its outreach. Many people in Kenya are moving from their rural people group areas to urban centers. Their communal sense of rural living weakens in the cities as they become more individualistic and secular. Industries that bring them to cities also change their

¹Harvie Conn, "Teaching Missions in the Third World: The Cultural Problems" in Missions and Theological Education, ed. Harvie M. Conn and Samuel F. Rowen (Farmington, Michigan: Associates of Urbanus, 1984), 276-277.

²Donald A. McGavran, Understanding Church Growth (Grand Rapids, Michigan: William B. Eerdmans, 1980), 223.

economic status and role in society. These urban people begin to deal with the new realities of living and need literature that is geared toward helping them to become committed Christians in their new environment.

Culture That Challenges Christians

Missionary endeavors targeting Kenyan Africans will be more successful if their cultural presuppositions are understood. Some aspects of traditional African culture, such as their worldview, rites of passage, and methods of communication, present a real challenge to those who become Christians. These aspects need to be well understood and properly dealt with in the process of evangelizing and nurturing African Christians.

There is a need to understand people groups and to seek to meet them where they are. One should avoid the temptation of "using lofty words which reach to the third heavens. The people are not there, but right here in this sorrowing sinful, corrupt world, battling with the stern realities of life."¹

¹White, Counsels to Writers and Editors, 87.

Worldview

The African worldview comprises the central governing set of concepts and presuppositions that it lives by. It forms a framework into which all other thoughts and concepts are placed. It is comprised of themes that pattern the society's perceptions of what is real and unreal, what is possible and impossible. It pushes Africans to make conclusions about life's mysteries.¹

Africans in Kenya see the flat world below them and the sun moving around the earth above them. The sun determines the hours of the day and, near the equator, there are approximately twelve hours of sunshine each day all year. The months of the year, as associated with the moon and the rain, determine the seasons of planting, weeding, and harvesting. All seasons are repeated each year and there is no common belief that the world will ever end.² All life seems to be centered on looking for food in a cyclical system dictated by nature. All that one needs is a plentiful harvest for the current year. Many are not concerned with food for the coming year. It seems like the present is more important than the past or the future.

¹Edward R. Dayton and David A. Fraser, Planning Strategies for World Evangelization (Grand Rapids, Michigan: W. B. Eerdmans Publishing, 1980), 150.

²J. N. K. Mugambi, African Heritage and Contemporary Christianity (Nairobi: Kenya Longman, 1989), 56-58.

The world is seen to be inhabited by visible and invisible beings and inanimate objects. The visible living things include rocks and caves. The invisible living beings include ancestors and other personal spiritual beings.¹

A balance of relationships needs to exist between invisible living beings and human beings because any disturbance of it may lead to catastrophes such as drought and epidemics. Human beings must always continue to discover what beings and forces are influencing them in order to determine future action and to possibly manipulate their power. This fear drives Africans throughout life as they constantly seek for power and powerful personalities to protect them.²

Protection seems to be the foundation of all religion among Africans in Kenya today. They need immediate protection from witchcraft and other impersonal spiritual forces, and from all forms of personal spiritual beings and evil spirits.³ They need protection from injustice and untimely death. A god who cares is to them a god who protects. This concept seems to have shaped even the

¹Gailyn Van Rheenen, Communicating Christ in Animistic Contexts (Grand Rapids, Michigan: Baker Book House, 1991), 20-21.

²Ibid., 20-21.

³Joseph Healey and Donald Sybertz, Towards an African Narrative Theology (Nairobi: Paulines Publications Africa, 1996), 22.

people's social structures, in which they are to be reached by the Gospel and helped to live out their Christian faith.¹

The African people of Kenya have traditionally obtained knowledge of what they perceive to be the will of God through diviners. These individuals claim to receive reliable information from deities and ancestors concerning any questions asked by the community or individual. It is claimed that people can receive immediate answers, as it were, to contemporary needs.

Christian ministers of religion and their literature should endeavor to state their convictions with certainty. They should act as functional substitutes to diviners,² who often appear to have a strong and unquestionable following in the community where they work.³

In the African setting, if one diviner or any personal spiritual being fails to answer or provide protection, one moves to another being of a similar kind but with more powers. That may be the reason why, even among some Christians, if a prayer for protection or relief is not answered by God, one seeks another personal spiritual being

¹Ralph D. Winter and Stephen C. Hawthorne, Perspectives on the World Christian Movement: A Reader (Pasadena, California: William Carey Library, 1981), 443.

²Dayton and Fraser, 402.

³Jacob A. Loewen, "Roles: Relating to an Alien Social Structure," Missiology 4 (1976): 220.

who may be willing to answer and act. Life's problems have to be solved here and now.¹

In contrast, the Western Christian secular world seems to divide this world into the present world and the spiritual world. There is the physical world and the religious world.² The physical world that is now will end. This contradicts the Africans' view of seasons without end here on earth, and the continuation of life in the form of spirits after death. The African worldview

often (but not always) transcends the secular-sacred distinction that is so much a part of the thinking of the West. It may be at one and the same time sacred and secular. . . . It brings nature and supernature together in a curious amalgam. It brings space and time together in an inextricable mix. It cements this world and the other world together in a single system.³

It may be rightly said that an African believes whatever works in his life. Rational separation of ideas and assumptions is not necessary. Life is both precious and precarious, and whatever helps to move it ahead is accepted and practiced. One can then mix the secular with the sacred to alleviate human suffering and attend to one's needs.

The solution to the problem of world-view change can be dealt with properly by having African Adventist

¹Teresa Okure, "Conversion, Commitment: An African Perspective," Mission Studies 10 (1993): 126.

²Mugambi, African Heritage and Contemporary Christianity, 56-58.

³Ibid.

literature, written by African Adventist writers. These writers can bring world-view change by giving African cultural forms new meanings. African Adventist Christians, using the developed literature, will then have a Christian world view while living in their own culture.

Rites of Passage

Africans celebrate stages in the life cycle through which an individual passes and is graduated to the next stage. A new status, with the accompanying expectations and responsibilities, is accorded individuals undergoing the rites. Each stage is marked off with ceremonies in the family of the person and the entire community.

Among the African Kipsigis community in Kenya, initiation is akin to rebirth, and circumcision acts as an outward sign. During this period, young people undergo instruction in the customs and behavior proper to Kipsigis men and women. From that time onwards, they are supposed to behave in a way superior to that of the uninitiated within the community. They commit themselves to fight for the rights of the Kipsigis people at all costs and at all times, irrespective of their personal convictions then or later in life.¹

Among the Kikuyu people group in Kenya, the initiated youth is considered to be a warrior, a dancer, and

¹Ian Q. Orchardson, The Kipsigis (Nairobi: Kenya Literature Bureau, 1961), 58.

an eater of good food. He is regarded as a full-grown member of the community and a proper person. He must be ready to willingly endure pain and misfortune, and to always bear himself like a warrior.¹

The initiates are joined into age groups which identify them with permanent bonds of unity. Throughout their lives, they remember the rite of passage with pride. Christian baptism needs to be conducted in a manner that makes it a functional substitute for this African rite of initiation. Care needs to be taken to avoid a wrong perception by which baptism is seen as a service for heaven while initiation is for the community's needs here on earth.

Marriage, as a rite of passage among traditional Africans, differs from Christian marriages. A wife is regarded as a "fertile garden" for the purpose of procreation and not companionship. A man is supposed to spend more of his precious time in association with other men than with his wife or wives. Marriage basically prepares one to have children and is intended primarily as a source of companionship. The more wives a man has, and the more children they give birth to, the better for him and for the community.

Christians came to Kenya stressing the need for companionship between husband and wife in marriage. This

¹Jomo Kenyatta, Facing Mount Kenya (Nairobi: Heinemann Educational Books, 1978), 109.

has brought conflict between husbands and their wives, because women have been trained not to associate openly with any man, even their husbands, and men have been trained not to talk freely to a woman, even their wives.¹

The cultural practices which should change are instead being reinforced, even in this age when many people in Kenya are literate and are informed of other alternatives in lifestyle. This may be so because of the struggles an African still has against disease, hunger, poverty, and even political insecurity. There are no efficient social welfare systems. The husband functions as a provider and is even allowed to "assist" poor widows by marrying them and adopting their children.

Kenyan societies are still closeknit together to ensure protection of their members. Each group operates together and still sees the importance of the rites of passage to ensure status and to instill group loyalty. This may explain why Africans are still more attracted to any message that responds to the social needs of their group with a promise of a better life for their people than to a message that seeks only to affect their mental and spiritual attitudes.²

¹Mugambi, African Heritage and Contemporary Christianity, 100-101.

²Costas, 224.

To be effective, then, Christianity has to be communicated in a way that will make it look as all-emcompassing and meaningful as are the African's rites of passage. In order to be appreciated and used, Christian rites need to be appreciated and used, and need to respond to the African's daily life and struggles.¹

Communication

The African is used to communicating through stories, singing, dancing, and art. These cultural forms of communication have meaning since they deal with real issues and the needs of the community. The African Christian communicator would need to use these methods to make Scripture easier to understand. This will keep the communicator in fellowship with the community.²

African pastors know that the abstract reasoning style of the West does not sufficiently convince people to change their basic beliefs in religion. Africans value proverbs, sayings, stories, and other relevant cultural symbols that have meaning in their lives. Some pastors are keen to learn these proverbs and also to introduce new ones while trying to apply them. Christianity, presented through

¹Vincent J. Donovan, Christianity Rediscovered: An Epistle from the Masai (Nore Dame, Indiana: Fides/Claretian, 1978), 186.

²Harvie M. Conn, "Contextualization: Where Do We Begin?" in Evangelicals and Liberation, ed. Carl E. Armerding (Grand Rapids: Baker Book House, 1977), 104.

both new and old proverbs, encounters the culture and religious heritage of the people.

Old proverbs may need to be given new meanings in order for them to effectively communicate Christian principles. The pastor needs to realize that African Christians have to live maturely in an African social and economic atmosphere.¹ The goal of the pastor should be proper application of Christian principles through these proverbs to the daily lives of Christians.

A lack of understanding of local needs has led to a failure to relate the church and its rituals to African thought and needs. Issues such as those dealing with protection, healing, and divination have not been properly communicated and understood. This has led, at times, to misunderstanding and, hence, to the emergence of the indigenous African Christian churches. Many go to these churches to seek healing, divination, prophesying, or to see a vision. These churches claim to provide answers and appropriate rituals for almost every area of human life and its needs. The followers feel satisfied spiritually and emotionally.²

Each African Adventist writer needs to express the never-changing Word of God in ever-changing modes for

¹Healey and Sybertz, 21.

²Kofi Appiah-Kubi and Sergio Torres, African Theology Enroute (Maryknoll, New York: Orbis Books, 1979), 117-118.

relevance. Modes of expression change from culture to culture, while the inspired Word of God remains unchangeable.¹ It is therefore necessary to have a dynamic equivalent method of communication between cultures.²

It is important that the African Adventist writers keep the Christian faith pure throughout the whole process of translating it into the African culture. Christianity, therefore, should always be the judge of the use of any method of communication. The culture should not dictate what the Gospel means.³

Issues in a Transitional Culture

Wherever Christianity has encountered a new culture, it has either destroyed it, preserved it, or created a new culture in place of the old. In the transitional culture of Kenya, pastors who are Christian spiritual leaders are confronted with new and challenging issues by their members. This happens because, in a rapidly changing culture, there may be no permanent and clearly defined moral standards and cultural practices. Some of these theological issues are realized in a clearer manner in the local churches, as the pastors try to help their church members.

¹Byang H. Kato, Biblical Christianity in Africa (Achimota, Ghana: African Christian Press, 1985), 23.

²Charles H. Kraft, Christianity in Culture (Maryknoll, New York: Orbis Books, 1979), 291.

³Byang H. Kato, Theological Pitfalls in Africa (Kisumu, Kenya: Evangel Publishing House, 1975), 182.

It is possible that in a changing culture, some people will have no knowledge of how to handle the tension of two conflicting views. Africans are at the same time members of their ethnic religious group and members in the new-found faith. They may owe more allegiance to their tribal faith than to their church. Such an individual lives a double life, doing what the society wants and mentally affirming Christian doctrines while in church. The role of the church should always be to explain and clarify the relationship between faith and practice. Any silence of the church in discussing moral, ethical, or spiritual issues can easily lead to cultural synthesis and syncretism.¹

The issues that are more difficult to deal with are those that are part of the culture of an African, which are encountered in daily Christian living. They are part of the daily experiences of the community and they seek to involve everyone in the community in going through some public rituals. Since they do not require mental assent alone, Christians must make a public stand for or against them. These issues include polygamy and ancestral worship.² These need to be contextualized constantly to ensure that the

¹Mugambi, African Heritage and Contemporary Christianity, 154.

²F. Ross Kinsler, The Extension Movement in Theological Education (South Pasadena: William Carey Library, 1981), 180.

Christian faith is not adulterated but also that African Christians are settled in their culture.¹

The lack of a common understanding of how to deal with transitional cultural issues leads to lack of uniformity among the Christians of Kenya's people groups. They seem to differ in the way they handle matters of Christian ethics and lifestyle. There is, therefore, a possibility that some cultural elements which are not in harmony with the Gospel may be assimilated into Christianity, leading to syncretism.² Pastors who have no locally written African Adventist literature to address these issues will continually be placed in a dilemma concerning what really is the will of God in regard to these cultural issues in light of the Gospel of Jesus Christ.

Some pastors have, at times, tried to exclude and separate those who associate themselves with non-Christian practices. Some have advocated limited fellowship in prayer sessions, while permitting full involvement in the social services of their local churches. They have argued that this would lead to healing and restoration to true Christian living. Yet, for any viable solutions to be arrived at, leading to a healing process, there needs to be combined

¹Kwesi A. Dickson, Theology in Africa (London: Darton, Longman and Todd, 1984), 47.

² The Willowbank Report: Gospel and Culture, Lausanne Occasional Series, No. 2 (Wheaton, Illinois: Lausanne Committee for World Evangelization, 1978), 31.

thinking from all Seventh-day Adventist church members. The conclusions arrived at should be clearly spelled out in literature written by African Adventist writers. This may enable members to fully demonstrate in their lives true Christian living in their own culture.¹

The exercise of contextualization needs to be done mainly by African pastors who are graduates of local and foreign universities in cooperation with mission-oriented missionaries from the West. These need to identify those solutions to pastoral issues which were developed out of the contextual theology of the West, which may have reflected the attitude of colonization, power, and control of people of developing countries. They also need to identify solutions to pastoral issues which were developed out of a wrong understanding of the Gospel by the African people. In this way, they will need to find out whether there are any positive elements in either culture. They may then be able to perceive spiritual realities correctly while isolating non-Christian practices such as paganism, witchcraft, and any other sinful cultural practice.²

The University of Eastern Africa, Baraton, and Kamagambo Ministerial College, both Adventist institutions of higher learning in Kenya, need to seek opportunities to

¹Kinsler, 180.

²Regier Sara and Fremont Sara, African Nonformal Education Research Project (North Newton, Kansas: ANTERP, 1994), 30.

effect desired changes in the SDA churches in Kenya. They could contribute to this endeavor through locally written literature.

It is evident that not all who attend Sabbath services at SDA churches fully understand what it means to be a Christian. Some of these people may be struggling with their own cultural perceptions, which prevent them from seeing other alternatives. The local culture before determined their moral standards, their ethics, and lifestyle. When Christianity confronted their culture, however, a cultural change occurred because

culture is never static. It varies both from place to place and from time to time. . . . Christianity has in some measure, destroyed culture, preserved it, and in the end created a new culture in place of the old. So everywhere Christians need to think seriously about just how their new life in Christ should relate to contemporary culture.¹

The hope of many members and pastors is to see locally written literature that will assist them in dealing with the issues facing them. Africans, though Christians, know that they need deliverance from sickness, political oppression, and evil spirits. They may be poor and in need of food. Since they have no diviner to help, they are tempted to get answers through dreams and visions.² Only a

¹The Willowbank Report, 31.

²Grace Holland, "Which Way Theological Education by Extension? Study Materials for a Changing Africa" (Doctor of Missiology dissertation, Trinity Evangelical Divinity School, Deerfield, Illinois, 1992), 36.

pastor who has the right tools to interpret or explain these phenomena, and who clearly understands the Gospel, can lead these persons into a right relationship with Jesus Christ.

A Kenyan African feels torn between old beliefs and new ones. This occurs because traditional religion is all-pervasive; it does not compartmentalize aspects of life as Western culture does. The spirit world mixes with the living and the living can communicate with the dead. A person can be possessed by demons and these can be cast out. Without a doubt, such beliefs are highly regarded by the whole community.

There are African concepts which seem to agree with those of Christianity. These concepts may contribute to some Africans not being able to appreciate the different and even contradictory meanings attached to similar symbols in both traditions. To be well understood by Kenyan Africans, the Christian way of living and thinking needs to be expressed and communicated in the thought forms of the African culture, while guarding against syncretistic tendencies, for Christianity is not just another culture.¹ This will help Africans embrace Christianity mentally and spiritually, taking it as their guide in all their daily activities.

¹Mugambi, African Heritage and Contemporary Christianity, 87.

As has already been observed, some Kenyan Christians, and indeed even some Adventists, are experiencing rapid social transition. They now have new ideas concerning basic value systems in life and religious beliefs. The ever-changing economic, justice, and political systems of the country do not support a constant culture. New language, art, and music, are slowly affecting the culture. Inasmuch as religion is pervasive of culture in the African mind, African Adventist writers should explain new methods of coping with the transitional culture to these Christians, through African Adventist Literature,

Literature Available for Ministry

Various types of literature are available for ministry through both SDA and Christian book sources in Kenya. These materials, however, do not meet the needs of the African people in the country.

From the General Christian World

There are a number of Christian bookstores in Kenya, that stock various types of literature for Christian ministry. These materials do not seem to serve Adventists fully. There are apparent doctrinal differences that make them hard for average Adventists to use. They also do not deal with the same departmental organization and needs as those in the Adventist church. Most academic theological

writing by African authors available in Kenya is by liberals or those sympathetic to liberal theology.¹

From the Adventist Bookstores

E. G. White Books

A number of books by Ellen G. White are available in the Home Health Education Service (HHES) Adventist bookstores. These include the Conflict of Ages Series: Patriarchs and Prophets, Prophets and Kings, Desire of Ages, Great Controversy, and The Acts of the Apostles. Hardbound volumes costs Ksh.3,990. This translates to Ksh.15,960 for the whole series, which is about six months' salary for the ordinary Kenyan laborer. When available in soft cover and abridged or paraphrased, the cost comes down to Ksh.300 each. Many opt to purchase the abbreviated version.

Translations of books of Ellen White are also available. These include the abridged and paraphrased Great Controversy in the Luo, Kikuyu, and Kiswahili languages. Translations and paraphrases in Kiswahili include Prophets and Kings and Thoughts from the Mount of Blessings. The highest price for any of these books is Ksh.340, an affordable price for most average Kenyans.

Other Ellen White books are available, mainly for church members, at the twelve Adventist Book Centers (ABC) in Kenya. These are all written in English and none of them

¹Kato, Biblical Christianity in Africa, 13.

are in Kiswahili or any other local language. These include the Adventist Home, Christ's Object Lessons, Child Guidance, Early Writings, Education, Evangelism, Faith and Works, Gospel Workers, Mind, Character and Personality, Ministry of Healing, Selected Messages (3-volume set), Testimonies to the Church (9-volume set) and Testimonies to Ministers. Their prices average Ksh.650 per copy, about one-fourth of an average monthly salary of a salaried laborer in Kenya.

Children's Books

The HHES stocks a number of books for children. These include the English set of The Bible Story (10 volumes) at a cost of Ksh.15,800, an equivalent of six months' average salary of a Kenyan laborer. A few Bible stories sold as Bible Story Abridged are available at an affordable price of Ksh.390. Other titles include, Forever Stories, Ksh.4900; Jesus-Friend of Children, Ksh.300; My Bible Friends (5 volumes), Ksh.7000; Nursery School Set (6 volumes), Ksh.2400; and Story Time in Africa (5 volumes), Ksh.1980. None of the books are written by an African author, and some of the prices place them beyond the reach of most average Kenyans.

There are no children's books in any of the local languages, except one title in Kiswahili, Hadithi Za Biblia (Bible Story Abridged). This leaves children who do not read English or Kiswahili totally unreached.

The ABC stocks some children's materials. These include, Adventure Stories from the Bible, Children's Bible Illustrated, Bible Stories to Color, Mafundisho ya Watoto (Children's lessons), and Story Time with Jesus. Most of these books have stories from the Bible. There is a lack of African stories and illustrations in these books.

Literature for the Youth

The HHES has youth titles such as Gifted Hands, Think Big, Young Man, Young Woman, and Will Marriage Work? All these books, except the last one, are written for the youth in the Western culture. There are no youth books available in any local language.

The ABC stocks the following books for youth: Bible Clear Word Youth, Sex: Myth and the Magic, Today's Heroes Ben Carson, Today's Heroes Billy Graham, and Today's Heroes Colin Powell, Understanding Sexual Abuse, and Adventist Youth Sing. As the titles indicate, the books were originally written for American youth.

Health Literature

The HHES stocks a number of titles on health-related topics. These include, Alcoholic Hell, Eight Sure Steps to Health, Family Medical Guide (3 volumes), Guide to Family Health, Health at Its Best, Your Health in Your Hands, and Magonjwa Huletwa na Nini (Cause of Sickness) in Kiswahili. None of these books are written by an African

author, nor do any specifically address health problems prevailing in Kenya.

The ABC stocks health materials such as Healthy, Happy, and Holy, Living with Cancer, and Hurt, Healing and Happy Again. The selection of health books for members to pick from is quite poor. These imported titles are too few and too expensive to meet health needs among church members in Kenya.

Devotional Literature

Most of the devotional literature available is stocked at the ABC center in the country. These include, Delighting in God, Divine Rest for Human Restlessness, God of Relationships, Happy with Jesus, Listening Heart (Women's Devotional), My Life Today, Prayer Warriors, Sons and Daughters of God, and World of Love. This list has a wider range of choices to make, though all the authors are from the Western tradition.

Literature for Missionary Work

The HHES makes a number of titles for missionary work available. These include, God's Answers to Questions, Steps to Christ, Revelation of Things to Come, and the only book by a Kenyan African author, published in the West, If Today Was Your Last Day on Earth.

The ABC has titles such as, Decisions, Happy with Jesus, Hard to Be Lost, How to Be Filled with the Holy

Spirit, Small Group Outreach, How to Teach Bible with Power, Practical Secrets of the Spiritual Life, Evangelism 2000, and When We Pray for Others. This list is rich with missionary ideas, but fails to describe the African cultural context where the missionary is working.

Literature for Church and Departmental Programs

Literature that deals with church and departmental programs can be purchased at all ABC stores. These include Career Literature Evangelism, Church Manual, Colporteur Ministry, Counsels on Sabbath School, Counsels on Stewardship, and Guidelines on Committees and Boards. The list does not include other departments such as youth, children's ministries, and communication, leaving them without appropriate literature.

Literature for the Family

The HHES has some literature that deals with family issues. These include, Building a Happy Home, Family Matters, Happiness in Marriage, Home at Its Best, The Making of a Mother, Total Marriage, To Have and to Hold, and Train Up a Child. All these titles are authored by Western authors.

The ABC also provides some family life literature such as The Christian Home, Happiness Homemade, and When Your Child Turns from God. The variety of literature

offered is not wide enough to meet the needs of Christian families.

Magazines and Journals

The HHES occasionally receives two magazines that are published in the West: Message and Focus. The Eastern Africa Division Outlook and the East Africa Union Herald magazine are made available free of charge by the ABC. No subscription magazines are available.

Sabbath School Lessons and Song Books

Sabbath School lessons and song books are stocked by the ABCs. Other materials available are: The Church Hymnal, Children's Songs for Jesus, Jesus and Me Kindergarten Songs, Literature Evangelists Sing, The Church Hymnal in Kisii and Luo (local languages), Adult Sabbath School Quarterly Lessons (in English, Kiswahili, Kisii, Luo, and Kalenjin), Junior Sabbath School Quarterly in English, and The Vocational Bible Study Materials. All the materials in this list are authored and published in the West. Those that are translated are done without adaptation to the local culture.

Distribution of the Literature

There are two main methods of distributing Adventist literature in Kenya. These are through the literature evangelists and the Adventist Book Centers.

Home Health Education Service books are distributed exclusively by literature evangelists. In areas where there are no such workers, one cannot get literature through any other means, since the method of selling and ordering by mail has not been tried before in the country.

Books that are for church members are distributed through the twelve Adventist Book Centers in Kenya. These are not evenly distributed, leaving western Kenya with nine, and the rest of Kenya with only three.

The distribution of church supplies is hindered by the cost of transporting them to distant places. Thus, only people in more accessible places and in towns are able to receive literature. As the cost of distribution goes up, so does the price attached to the literature. The high costs discourage many members from buying and the program is not cost effective. Literature is even more expensive when it is imported or translated. Locally written literature can drastically cut down on transportation and translation expenses.

Characteristics of the Needed and Acceptable Literature

Literature that targets any people group needs to have certain characteristics that will make it acceptable

and usable. It must meet the needs of the people being labored for.¹

To serve any one particular community best, a writer must respond to the joys, sorrows, hopes, and fears of the community of faith which the author represents. The theological writer's primary audience, therefore, must be the community of faith on whose behalf he or she engages in the theological quest.²

Cultural Relevance

Culturally relevant literature needs to target one specific culture. The literary levels and style of writing need to reflect the culture of the targeted people group, such as that of Africans in Kenya. The aim should not be to have a general message geared for anyone on earth.

The Adventist message has always needed to be made available in culturally relevant literature being centered on the Three Angels' Messages--the preaching of the Sabbath, the warning of the coming judgment, and the keeping of the Ten Commandments.³ But, when presenting the unique and distinctive doctrines of the SDA Church in the Kenyan

¹White, Counsels to Writers and Editors, 146-147.

²J. N. K. Mugambi, From Liberation to Reconstruction (Nairobi: East African Educational Publishers, 1995), 11.

³Ellen G. White, Early Writings (Washington, D.C.: Review and Herald Publishing Association, 1882), 258-259.

setting, one must first build a strong foundation on the core beliefs and practices of Christianity.

Any literature written needs to speak to each of Kenya's people groups in its own cultural and religious context. SDA church members and other readers from each group can then hear the same Christ and the same gospel, but in ways that are understandable to them.¹

Writers who present the Gospel in culturally relevant literature need to lead persons of each specific culture to Christ, beginning with the basics of Christianity: God, who created the world and maintains it, the incarnation, and sin and salvation. Those who accept Christ can then be introduced to literature on the Three Angels' Messages. This literature needs to be relevant to the local existential needs, addressing the needs of people within and outside the church. Only thus can it lead people to a better understanding of how to live according to the life and teachings of the Savior, Jesus Christ.

Understandable Language

There are many different ways and styles of making the literature understandable for a targeted people. Effective literature for Kenya needs to be written in simple English or to be properly translated. This type of

¹McGavran, Momentous Decisions in Missions Today, 174-175.

literature needs to use not only the African people's language but also their thought forms.¹

In Kenya, different people groups respond differently to the gospel, and though they are all Africans, each has its own unique language and thought forms. If understandable language is used, it will help the Gospel to become rooted in the Kenyan African culture.² Literature that communicates meaningfully will assist the reader to understand

the assumptions which lie behind the other's words and phrases. . . . This is tantamount to saying that the purpose of language learning is to be able to handle the language in order to find out what the meanings are. The meanings are not just in the English or French equivalents of the African words but, rather, in the total impression these words make on the African's thinking.³

The literature written in understandable language will lead people to a better understanding of the Gospel of Christ. It should not use foreign literacy standards but

¹Tausanne Committee for World Evangelism, Thailand Report: Christian Witness to People of African Traditional Religions, Lausanne Occasional Papers no. 18 (Wheaton, Illinois: Lausanne Committee for World Evangelization, 1980), 18.

²Mugambi, From Liberation to Reconstruction, 8.

³William D. Reyburn, "Don't Learn That Language!," in Readings in Missionary Anthropology, ed. William A. Smalley (Tarrytown, New York: Practical Anthropology, 1967), 343.

those that make the decoding of the message easier.¹ It needs to use the local styles of language and strategies of instruction.²

Simple English

Literature that comes to Kenya needs to be written in simple English. The English language is not the only language used in Kenya. This means that those who use the language do so selectively and not at all times.

The high literacy rate in Kenya may not mean that most people use proper English. There is a likelihood of language interference from other local languages. The simpler the English used, the more easily it will be properly understood and be able to interest readers enough for them to continue reading.

Proper Translations

When translations are made from English to any local language in Kenya, they need to be done in a manner that is compatible with African culture. This needs to be so because

within any culture, language is used in religion and theology in a special analogical way--similar to the

¹David J. Hesselgrave, Communicating Christ Cross-Culturally (Grand Rapids, Michigan: Zondervan Publishing House, 1991), 537.

²Ted Ward and Margaret Ward, Programmed Instruction for Theological Education by Extension (East Lansing, Michigan: CAMEO, 1971), 2.

way in which symbols are used. The ordinary vocabulary in a language is accorded special religious meaning in order to express a people's thoughts about, and experiences of metaphysical reality. Hence, religious language, like symbolism, is bound up with the culture in which it has been produced and developed.¹

English literature, from which translations are made, use symbols based on non-African culture. These symbols need to be made meaningful while other new and appropriate symbols from the target language are also chosen, so as to communicate and express the message intended to reach Africans in their new-found faith.²

Translations need to be done using dynamic-equivalence methods, where forms may change or be redefined, but the meaning remains the same. Here, thought forms that are familiar and appealing should be used. This will help to present the Gospel message consistently and accurately, enhancing the appeal of the message.

The literature produced needs to be clear and concise to ensure that the message it communicates is channeled to the intended people group for proper decoding.

³ This literature needs to be modified from that of the West in its language, style, and strategies of instruction.⁴

¹Mugambi, African Heritage and Contemporary Christianity, 58.

²Ibid.

³Hesselgrave, 537.

⁴Ward and Ward, 2.

This will make it suitable for African learners in this country.

The production of literature that is culture specific for each ethnic group should not be an exercise used to encourage race prejudice, class, or tribal segregation.¹ Christianity is universal but people live in unique cultures that demand different methods of communication. The goal of the Gospel is that all may be one as Jesus and the Father are one.

Accessible Price

As already noted the prices of some books are as high as six months' salary of an average laborer in Kenya. These books include Family Medical Guide (3 volumes) at Ksh.15,800, the children's books, My Bible Friends (5 volumes) at Ksh.7000, and even Revelation of Things to Come at Ksh.2200.

High-priced literature reaches only the high and upper middle-class minority, leaving others unreached. This cannot be effective in reaching all people with the Gospel. Thus, the literature that is produced must have a price that is reasonable if not low.

¹C. Rene Padilla, Mission Between the Times (Grand Rapids, Michigan: William B. Eerdmans Company, 1985), 31.

Appropriate Size

Some of the books sold by the HHES and ABCs are too large for an average reader. Most average readers cannot read and comprehend what is in a book of over five hundred pages. Smaller books, in pocket size, of 64 to 128 pages may be more ideal. Smaller books are portable, less expensive, and it takes a shorter time to read through any single copy.

Usefulness for Nurture

The SDA church members in Kenya need specific types of materials for Christian nurture. Materials are needed for the edification of lay people and to assist pastors in their ministry.

Literature for nurture needs to target the needs of all classes and age groups represented among SDA believers in Kenya. There should be devotional and Bible study materials for children, youth, and adults.

Children's literature needs to seek to lead the children to learn about prayer and simple basics of the Christian faith. This literature should employ local terms and symbols for easier understanding.

Literature which targets youth needs to be more diversified. It needs to include booklets leading to the progressive understanding of the Christian faith. It also

needs to cover the social, physical, and mental aspects of the development/growth.

Adult literature needs to be more comprehensive, including all aspects of human needs (though specific to them). It needs to help them understand how to deal with children and youth in bringing them up in Christ. It should also help them to understand the youth and how to lead them to Christian maturity. It must also address their own spiritual, mental, and social concerns which are unique to their particular environment in Kenya.

Usefulness for Evangelism

The SDA church in Kenya needs specific types of materials to assist members in outreach to non-Adventist neighbors. These materials have to be simple and clear for easier use by most members.

Materials are needed for personal evangelism to neighbors. These materials should assist SDA members and literature evangelists in knowing how to go through the process of witnessing to neighbors until some are brought to the faith. This literature should outline various methods to be used to reach different people of various ages or social class groups.

Materials are also needed for public evangelism. These will outline various methods to be used to reach different groups and classes of people. They should also

explain how to organize public evangelistic meetings and how to lead the converts into church membership and Christian growth. There should also be available literature to give to potential Adventists.

Periodic Literature

Outreach and devotional literature available in Kenya for use by Africans is not received regularly. Only a few are imported to fill a vacuum of nonexistent literature of that type.

There is a need to have periodic magazines that address current issues facing Christians and other people in Kenya. These will assist in keeping the church and other people more informed and current with issues touching their spiritual and social-well being. These could also be used in the evangelistic and outreach programs of local churches and individual SDA church members.

CHAPTER III

CHARACTERISTICS OF NEEDED WRITERS AND THE CHALLENGE OF FINDING THEM

Presently most of the literature used in Kenya comes from the West, where it was originally written for that society. The forms used and the meanings intended are well received there, because they correspond to that culture. When the same literature--for example, the quarterly Sabbath School Bible Study Guides¹ is used in this country, they may not convey the same meanings the authors intended. Their usage of language, style of writing, and strategies of instruction need modification. This is one of the main reasons why there is a need for African writers.

In this chapter, an endeavor is made to show the importance of having African Adventist writers. This project reveals whether such are available for this task. This information will form the basis for the task of recruiting and equipping writers.

¹These Bible study guides are daily study guides used by Seventh-day Adventists worldwide. They are produced quarterly at the headquarters of the church based in Washington, D.C., in the United States of America.

The Need for African Adventist Writers

Christianity is lived and shared within a culture. It is generally accepted that there are many positive elements in the Kenyan culture where Christian members live which are compatible with Christianity. It is also true that in this culture there are many non-Christian pagan practices related to witchcraft and other unacceptable religious practices. The task of critically isolating the Christian from the non-Christian practices is the task of the local writers.

People Who Understand African Thinking

When communicating the message of Christ, the form used should convey the meaning intended. The form of the message should correspond to the cultural context of the people to be reached. This makes it necessary to have local African Christian writers who thoroughly understand both the Gospel and the people's style of thinking and learning. These people should be faithful Christians who are also able to contextualize the Gospel.

Faithful Christians

Kenyan African Adventist writers should be people who have reached Christian conclusions and answers to many of the culturally related barriers to a full acceptance of the Gospel. They should be solid church members who live their faith daily. They should also be known for their

spiritual commitment. It is then that they will be able to have spiritual influence through their writings.

Able to Contextualize

In contextualization, an effort is made to understand and take seriously the specific context of each individual group. Contextualization helps one to discern what the Gospel says to people within their culture, in terms of their culture, their religion, and their social, political, and economic dimensions.¹

It is now generally accepted among evangelical Christians that, whether one is translating the Bible or communicating the Gospel, local Christians are indispensable. These people should be enabled to contextualize the Gospel in their own languages and cultures.² In the case of Kenya, African Adventist writers who are able to contextualize the Gospel will communicate clearly and by so doing lead out in finding ways of reaching their own local people.

The African style of thinking and learning is well illustrated by a case concerning a correspondence course that was conducted for Christian pastors in central and southern Africa. The course did not excite many of them and was quite unpopular. The conclusion drawn by the

¹Dayton and Fraser, 364.

²Lausanne Committee, The Willowbank Report, 17.

administrators of the program was that the pastors lacked motivation to do individual study and that the exercise should be discontinued.

People who were optimistic about the correspondence course decided to give it one more chance. They critically analyzed the project with assistance from the area's local pastors. It was found that the materials were too abstract and theoretical to interest and hold the attention of the pastors. This discovery contrasted to the earlier conclusion, which blamed the students and overlooked the problems inherent in the presentation of the lessons

The courses that could not communicate effectively were revised, and a number of appropriate illustrations were included. To the surprise of many, the pastors, who formerly were not interested, responded overwhelmingly.¹

Theoretical and abstract materials do not seem to work well with the African. Most of them may be classified as concrete-relational thinkers who think dramatically. Daily life experiences help them to perceive truth.²

Africans learn well when they participate in an exercise that involves integrated learning. They want to see that what they do in their everyday lives is related to

¹Hesselgrave, 326-327.

²Ibid., 232.

what they may be learning. They are socialized to think in concrete terms rather than in abstract ideas.¹

Readers Able to Communicate with African People

In communicating religious ideas to Africans, it may be more effective to begin one's line of argument with an illustration before going to the principle. This may require one to use various techniques of storytelling: parables, myths, rituals, music, and drama. These techniques are assumed to be best used by proper and respectable "elders," who become wise through experience and interaction with their people.

Africans in Kenya may learn better if they use materials which encourage small-group activities and discussions. This follows from the common practice among Africans where elders used to regularly gather together to exchange news and views and to discuss problems.² As an idea is shared and acted upon, a meaningful learning experience takes place.³

Use Appropriate Language and Symbols

Drama has proven more effective than abstract learning in communicating with Africans. One needs to be

¹Sara and Sara, 27-28.

²B. E. Kipkorir and F. B. Welbourn, The Marakwet of Kenya (Nairobi: Kenya Literature Bureau, 1973), 63.

³Roy B. Zuck and Gene A. Getz, Adult Education in the Church (Chicago: Moody Press, 1970), 125.

present during initiation ceremonies to see what deep lessons are learned by the initiates through drama. On the circumcision day, in some ethnic groups in Kenya, men carry war weapons, and cry war songs while the women sing and dance in praise of the initiates. The initiates are made to feel as if they are real soldiers in a victorious army. From that day onward, those boys will fight to the death in any war defending their people. There is not much talking, questioning, or war philosophy taught in a class. It is the act of war demonstration which leads them to graduate from their "military" college. From then on, they are ready to bear pain, meet with misfortunes, and bear themselves as warriors.¹

A study of the African use of music reveals many religious ideas and practices within its content. These concepts are communicated to the people as they sing those songs.² Music teaches morality and preserves the history of the group. African music, in song or dance, is used to teach and inspire people to some communal ideal. There are songs sung by the parents to teach lessons to their children. Fireside songs, sung in the evening by grandparents to grandchildren, contain the history of the ethnic group, the values upheld, and a challenge for youth

¹Kenyatta, 107-109.

²John S. Mbiti, Introduction to African Religion (London: Heinemann Educational Books, 1975), 24.

to achieve what others older than them have already acquired.

Storytelling in Kenyan African families, apart from being a leisure pastime activity, is really the textbook of learning. Stories, unlike music and drama, come in several forms and even are twisted to suit the occasion or lesson to be learned. The story does not have to be true in the sense that it actually happened or was logical. In fact, one can freely narrate a story to the children and youth which depicts stones participating in a swimming competition with crocodiles. The idea of stones swimming is illogical but the lesson learned would eventually be practical, for that is the goal. These stories are used as a source of information, to pass on traditional wisdom, experiences, and history.¹

Most church members love listening to sermons that are based on stories from the Old Testament. Many of the true stories of the Old Testament are similar, in style, to the myths, parables, fables, and analogies used in the traditional teaching process. People see in these a communication style that merges with their concrete-relational type of thinking.

Traditional sayings, like stories, have lessons to teach. Some parables are so powerful that they drive the people group to decision-making. Among the Marakwet people

¹Ibid., 26.

group in Kenya, the saying "wisdom is found in old men and wise conversation at a Kok (a place under a tree where elders meet regularly),"¹ is used to deny young people access to the tribal people's decision-making bodies. This saying conveys the wishes of these people and their determination to ensure that wisdom remains with age and experience, and not by learning theoretical ideas in a Western-style school.

Myths are used as a guide for a particular purpose. A myth cannot be dissected and evaluated, for it is meant to be the way it is. Among the Kisii people of Kenya, there is a story, often told to young and old, about how a married woman who involves herself in an affair with another man will cause her husband to die after a few days from a disease called Amarimu (curse of adultery). Scientifically, there is no such disease as this, but any woman caught being unfaithful is considered a murderer and chased away from her area, leaving her husband and children behind. The logic behind the story is simply to warn wives against being unfaithful to their husbands.²

The system of communicating the truth indirectly takes place not only through stories but also through dreams and other tribal rituals. Dreams form part of the

¹Kipkorir and Welbourn, 64.

²This was part of the instructions I received as a young member growing up in that ethnic group in 1972.

discussions of family members each morning. These dreams are told freely, and parents are encouraged to interpret them in a manner that suits their intended messages of warning to their children. Dreams are never questioned, for they convey supernatural messages and are beyond human control. God is believed to use the night as a time of communication and contact with human beings.¹

Tribal rituals help to bring the ethnic group together and to instill lessons. During a man's funeral among the Kisii people of Kenya, all his children have to be present for burial to take place. The sacrificial goat given for the dead has to be eaten by all his family members, including his brothers and sisters and their entire families.² This sacrifice binds the extended families together and communicates a sense of belonging. They have eaten meat from one animal; this shows that they will live and die for one another. There are no written lessons taught during the ceremony nor are explanations given. Learning is left to the participant's perception.

Learning can be said to take place when the people understand and apply the information they have acquired. Materials that are related to what the reader already knows

¹John S. Mbiti, Concepts of God in Africa (London: SPCK, 1970), 154.

²This was part of the teachings I was given by Ayieta Okeno in 1982, after my parents refused to offer sacrifices for the family's protection.

are easily understood and can be a guide to the unknown. When information acquired is quickly used, the learning process is promptly completed. Any material used is assumed to be relevant to the lives of the people who are learning.¹ This may be the reason why African learning activities involve action and involvement. This contrasts theoretical learning, which often does not involve the learner in related activities.

Some communicators affirm that communication of the truth occurs only when experience, evaluations, and symbols are well related.² The person who speaks uses symbols to share the experiences of life and their evaluations of it. The listener tries to accurately interpret the messages. When this process is properly completed, two people understand each other. Any failure in the process can easily lead to confusion, distrust, conflict, and tragedy.

The process of communication occurs perfectly and easily among people who share similar experiences and to whom symbols used have similar meanings. This may be the reason why the Lausanne Committee on evangelization has challenged us with humility to recognize that even the most gifted, dedicated, and experienced missionary can seldom communicate the Gospel in another language or culture as

¹Ward and Ward, 9.

²Raymond W. McLaughlin, Communication for the Church (Grand Rapids, Michigan: Zondervan Publishing House, 1968), 27-28.

effectively as a trained local Christian. This fact has been acknowledged in recent years by Bible societies, whose policy has changed from publishing translations by missionaries with help from local people, to training mother-tongue specialists to do the translating.¹

Are Respectable Elders

In many societies rules exist that regulate social interaction among people of all classes belonging to one ethnic group. These guidelines dictate what type of people are able to say what kinds of things to certain classes of persons.² The importance of a statement is determined by its source rather than by its logic and relevance. It is more important to belong to a certain class than to be knowledgeable.

Social status in Kenya is determined by chronological age and family lineage. Recognition as an elder is a gradual process, which begins with the establishment of a family. As the person grows older, with a happy marriage and gifts of leadership, his status as an elder is confirmed.³ An elder is considered wise enough to be able to advise or speak for the people.

¹Lausanne Committee, The Willoband 16-17.

²Hellen Keller, The Story of My Life (New York: Doubleday and Company, 1902), 97.

³Kipkorir and Welbourn, 64.

Young people without gray hair have yet to learn the true meaning of life. Children born to families of chief clan elders grow to wisdom faster and can be accepted socially more quickly.

Books do not tell the age of the writer, and it may be argued that facts in them will be taken as they are. This is not so in a culture where the oral medium often surpasses the written word, as if the latter had no authority of its own. Only those people who have been accepted as good orators can expect their writings to gain acceptance. Ellen White wrote something similar:

Ministers who are engaged in active labor in the cause of God and have earned a reputation among our people should use their influence to the very best advantage. . . . Their responsibilities do not cease with their pulpit labors. It is the duty of all who can write, especially those who minister in holy things, to exercise their talents in this direction.¹

The Challenge of Finding Writers

The Seventh-day Adventist Church has been in Kenya for about a century without intentionally developing African Adventist writers for its ever-increasing membership. It has been assumed that sending pastors and other professionals to higher institutions of learning will automatically produce leaders who are well-rounded in their education and who can automatically become writers on their own. Experience has shown that this has not worked.

¹White, Counsels to Writers and Editors, 85.

Several reasons might be given for not changing this situation. Among them two are vital: (1) tradition is hard to break, and (2) there is a lack of writers.

Tradition Is Hard to Break

Traditional values have made it harder to find SDA writers in Kenya. The older people value oral communication above written literature. The SDA Church has also not changed the situation significantly. The situation is made harder by the press not getting involved in developing writers.

Older People Value Oral Communication

A number of older generation Adventists were converted from oral animistic cultures, where written literature was neither known nor highly valued. Their conversion to Christianity did not significantly change the high value they gave to this oral method of communication.

Older people associate wisdom with what is narrated orally by someone they can see and interact with. Words are charged by the person giving the speech and the impression he presents before the hearers. In this manner communication involves all the expressions the person makes and the impact he has on those listening.

The older people have been used to this system of oral communication. They may have not adjusted to depending on written literature for information and knowledge. They

find it more comfortable to use the method that they are already acquainted with.

The older preachers also show an oral preference by not writing their sermons.¹ They prefer to preach their sermons, often without using notes, and expect their hearers to understand and memorize them.

SDA Tradition for Years

The SDA tradition of importing Western books and papers and translating some of these has contributed to the lack of local writers. The traditions of all local writers have been considered as inferior to those from the West. The older people who often make decisions do not see any need to change these prevailing attitudes and to pave the way for local writers.

In the bookstores of the SDA Church in Kenya many imported Western books and papers are available. These books are often printed and bound with a high standard of quality production. They are also written in a higher literary level than may be used locally. Local people accept them as the standard of appropriate literature.

A few imported western books are translated into some local ethnic languages in the country. These translations are considered adequate for use, since they are now read in African languages. These translations, though

¹Mugambi, From Liberation to Reconciliation, 48.

not adapted to the people's language and ways of expression, are still considered adequate.

Locally written literature may not suddenly measure up with that from the West. It is often considered inferior in its style and manner of writing. At times, it may not be well printed and bound.

Older people, who often have a negative attitude toward local literature, are the people who make decisions in the SDA Church in Kenya. These people can be found at all levels of decision-making bodies in the church: the local church, the fields, and the Union. They may not encourage any idea of developing local writers, who can then develop African Adventist literature.

The Publishing House

African Herald Publishing House, which is owned and operated by the SDA Church in Kenya, is not set up for the enterprise of developing African Adventist writers. This endeavor will be new for them.

The publishing house has traditionally reprinted imported books or translations from the same. It has not considered using African SDA writers. This attitude seems to have prevailed up to the present.

The press may fear economic repercussions the new plan of developing writers may bring to it. They may see this as a losing venture, where developed literature may not

sell. This may not encourage them to move rapidly into the new enterprise.

The press traditionally did not have to obtain funds for developing writers and literature. Manuscripts were readily available for reprints and for translation into local languages. In order to produce local literature, however, the press will need to set up funds for the enterprise.

Lack of Writers

The lack of writers may be due to the fact that their potential is not recognized, due to traditional approaches to the issue. Writers need to be identified and assured of sufficient remuneration to make the endeavor worth their time.

Potential Not Recognized

The potential of prospective writers is not recognized because of traditional approaches. Those who would have made good writers have not been given an opportunity to write. This prevents them from exercising their giftedness in writing.

The Need of Writers

Those who would be writers need to be identified and recruited. They also need to be trained and encouraged to produce acceptable literature.

Identifying writers

Most prospective writers do not know that they can write. They need to be identified and recruited for the task.

Training writers

The writers who have been identified need to be trained. The training process will give them the skills necessary for the task of developing literature. Well-trained writers are likely to produce acceptable literature.

Encouraging writers

Those writers who have been recruited and trained need to be encouraged through the task of developing literature. The exercise of writing can take time and requires a lot of patience. If proper encouragement is not given, some would-be good writers are likely to drop out along the way, and needed talents may be lost.

Sufficient Remuneration for Writers

Writers are likely to spend a great deal of time before they can produce a manuscript for publication. The time so spent needs to be commensurate with the remuneration that they receive from the publication of their books. If writers find that the precious time spent does not bring sufficient financial returns, they may be discouraged and not try writing again. This may affect the writing of more new books to meet the needs in the field.

It is important that Adventist writers not have unrealistic expectations. Africans are slowly getting into the culture of reading and writing. Financial resources are limited and any demands need to match the economic realities of the people. Good books may not always sell. This is one reason why writing will require the support of the whole church if it is to take deep root in Kenya.

CHAPTER IV

RECRUITING AND EQUIPPING WRITERS

Chapters 2 and 3 have given information to guide in recruiting and equipping African Adventist writers. The need for African Adventist literature and African Adventist writers has been analyzed. The literature now available has been shown to be ineffective.

Based on the research of chapters 2 and 3, a strategy which will lead to the recruitment and equipping of African Adventist writers is developed. The plans are detailed, to ensure that they are well understood. Roles and responsibilities of each action plan are assigned to ensure accountability and responsibility.

Goals for the Program

The program to recruit and equip African Adventist writers includes long term goals as well as goals for the first and second years of operation.

Long-Term Goals

The long-term goals are all geared towards ensuring that the African Adventist writers recruited and developed produce needed and acceptable African Adventist

literature. This literature then will be used for Christian nurture and evangelism in Kenya.

The Union should constitute a working and efficient book-planning committee. This committee should be mandated to continue encouraging African SDA writers to produce acceptable literature. It should also ensure that writers continue to use the local press to publish their books and that this is done in an inexpensive manner. It should frequently survey the needs of the local reading public and determine books to be sold to them.

Each local field or conference within the Union should form its own book-planning committee. This committee should then report to the Union book-planning committee and be accountable to it. They are to be regional representatives of the latter.

The Union should develop a literature ministry task force. Its terms of reference should include the development and review of strategies to enhance production of locally produced literature and see that literature for unreached people groups in the country is also produced.

The local press board should set up an efficient editorial department at the press. This department should expand to include a writer's peers who will assist in the editorial process of manuscripts.

The program will require constant advertising through the Union paper, Herald, and through the church

leaders and pastors. The program will eventually be fully known and owned by the church members and their leaders.

There will be frequent writers' workshops, directed by skilled instructors, to train the newly recruited prospective writers and to refresh the older ones. These workshops are to be conducted according to the needs of the people to be reached and the writers of that year.

There shall be a constant and ongoing production of manuscripts ready for editing at the press. This shall provide enough manuscripts so that only the best ones are chosen, and ensure the editorial office does not lack manuscripts to work on and forward for production.

The manuscripts developed and edited may require pre-testing before being finally forwarded for production. There should then be a constant program to ensure that all manuscripts are pre-tested, using people from the target group, before final approval.

There needs to be a constant supply of acceptable good-quality literature from locally developed manuscripts. The pastors and the church members will then come to appreciate locally written literature and be able to use it for Christian nurture and evangelism.

The church members and literature evangelists will enthusiastically distribute literature produced by local African Adventist writers. This will be possible when they

see its usefulness and acceptability among the African people of Kenya.

A constant source of funding from the percentage of cumulative sales of literature evangelists will be available for developing African Adventist writers. This will sustain the program at all times and help it to meet the needs of writers.

There will be a well-sustained program enabling the continuous and constant supply of African Adventist literature written by African Adventist writers. This will keep the development of writers as an ongoing process in the SDA Church in Kenya.

The tradition of writing literature by Kenyan writers will motivate others to do the same. African pastors will then write their sermons before use and will be able to present them in a manner understandable to their church members and the people they seek to reach through evangelism.

First-Year Goals

The first-year goals of the program (for 1999) will seek to reach basic goals of the desired long-term goals. These will form the foundation for the following year's goals.

A local African Adventist press editor will be appointed and assigned duties at the local press. This was

done in January 1999 and that person is trying to become acquainted with the new assignment.

The East African Union Committee constituted a literature ministry taskforce. This taskforce met in March 1999 to develop and review strategies to enhance the production of African Adventist literature and also literature for unreached people groups in the country. The members have been planning how to begin this task.

An advertisement was placed in the Union paper, Herald, in its January to March 1999 issue, calling for African Adventist writers who would like to try their hand as writers. A number of individuals have responded and are waiting to attend a writers' workshop.

A pilot writer's training workshop was announced for May 1999. It took place and in attendance were eight health professionals, two teachers, five pastors, and fifteen publishing leaders, all African Adventists. The workshop was conducted at the Literature Materials and Resource center at the Union Literature Ministry Seminary and it was funded by the leadership fund, available as voted by the Home Health Education Service Board and the Union committee. The fund is available as per policy and has to be routinely voted each year.

A second writers' training workshop will be held in October 1999. Some of the prospective writers who have responded to the Herald advertisement will be trained,

together with a few of those in attendance at the May training session. The same source of funds will be used for this task. More skilled trainers will be added to those used in the May session, together with some good student attendees.

The funding for the training workshops of the following year, 2000, will be voted for during the December Union committee meetings. The funding is usually 8 percent of the annual literature evangelists' cumulative sales for the same year.

Church organizations and institutions will be assigned their roles and responsibilities. This will be done during the December Union committee meetings. The Unions, the fields, and conferences, the Home Health Education Services, the Adventist Book Centers, and other church schools and medical institutions will be assigned their responsibilities as stipulated in the program.

It should be noted that literature planning committees were already formed at the Union and in fields and conferences. These only need to be reactivated in places where they may not be working effectively. It was these committees that suggested the development of a strategic program.

Second-Year Goals

The second year of this program will be the year 2000. A continuation of the activities initiated in the

first year will take place, together with some new activities. A number of goals are to be achieved during the following twelve months.

Two workshops will be conducted for African Adventist writers in May and in October. The workshops will draw prospective writers from the earlier workshops, in addition to other new writers who have been recruited. They will be funded as voted in the previous year's budget.

Skilled instructors will conduct the workshops. These instructors will assist the prospective writers as they begin writing on topics of their interest. The writers will assist each other by critiquing each other's work. Each workshop will last for one week.

The writers who have attended and have been trained to write in the first and second years will produce manuscripts ready for editing by November 2000. Manuscripts that have been read and critiqued by peer writers will be forwarded to the Press editor.

Funding for writers' workshops and other activities associated with their training in the year 2001 will be voted for during the December 2000 Union committee meetings.

Implementation of the Program

The implementation of the program to recruit and equip African Adventist writers is to be done in progressive steps that lead to the goals intended. Major steps in the

implementation are communication, responsibilities, holding writers' workshops, and setting in place the editorial process. These steps are to be followed by the printing of the literature and its distribution. The program will be evaluated for its effectiveness and necessary adjustments will be made.

Communication Regarding Program

Church leaders need to know about the program; so do prospective writers.

With Church Leaders

This program must be advertised among church leaders before it is carried out. This is the responsibility of the publishing director of the East African Union. The pastors and church leaders are the first to be told of the plan, for they are the opinion leaders of those being targeted. The committed believers in churches, schools, hospitals, and other places of worship also need to know.

The publishing director of the East Africa Union will inform the Union and field leaders about this plan at the 1999 year-end Publishing Department report to the Union's December executive committee. It will also be done during the annual two-day publishing council meeting in November, when the publishing director chairs the meeting. Resolutions made at these meetings will be revisited during

the quarterly publishing meetings in each conference and field. Leaders thus informed will tell pastors, other church workers, and church members.

The strategy for recruiting and developing writers will be implemented in Kenya by the Seventh-day Adventist Church of the East African Union. This will be possible if a comprehensive system of support from all entities concerned is created. To achieve such support, it is necessary to establish and maintain good working relationships among all concerned through an efficient system of communication.

The system of communication used should clearly explain the objectives, plans, coordination, people involved, and any other factors related to the program. What is understood clearly is more likely to be accepted and followed than what is not clear.

The quarterly Union paper, Herald, usually dedicates a page or a section to publishing department news. This section shall be frequently used by the Union publishing director to sensitize people about the need for African literature writers. The same shall be done by the African Herald Publishing House Press editor, by dedicating one page of the quarterly Sabbath School Bible Study Guide to this cause.

With Prospective Writers

Sensitizing people to the need for African Adventist literature should create an interest and desire in some to become writers. These potential writers shall be contacted and encouraged to develop their writing skills. The publishing directors of fields and conferences and their literature evangelists shall form part of a large network that will be used to reach many responsive recruits. They shall be joined by the executive directors of fields and conferences, who will use their local church pastors in identifying recruits.

The writers that shall be recruited worship in the local churches and may be part of their local church boards. These are the right people to identify those who are acceptable to readers and those who can be relied upon to undertake the task.

They shall be informed about the program in stages, through the regional publishing directors and the regional chairpersons, as necessary. It will be important to maintain trust that what they are informed of will work. It shall be necessary to have the same voice by all who come from higher committees, to ensure shared responsibility for the success of the program.

All church educational institutions shall be encouraged to form writers' clubs. These clubs shall be encouraged to locate prospective writers on their respective

campuses. Monthly reports from each of these clubs will be sent to the publishing director of the Union, who in turn will make quarterly follow-ups on the interests.

Other methods shall be used to reach the recruits. The publishing director of the Union will begin the recruiting. He will send a communication to churches and church institutions for those interested to submit their names or to write an article of their interest for the Union paper. The director shall join hands with the editor of the publishing house to hold seminars on writing with prospective writers and identify the most talented ones. The easiest group to begin with is with those who have demonstrated their talents by writing some articles in denominational papers.

Assigned Responsibilities

Each organizational entity should know what is expected from it. The responsibilities need to be assigned accordingly and clearly stated.

Union Level

The Union controls the publishing work in Kenya. It is the one that has interest and authority to see that African Adventist writers are developed to produce needed literature for members' nurture and for evangelism.

Union committee

The Union committee is the highest decision-making body of the SDA Church in Kenya. It administers and coordinates the activities and affairs of the SDA Church within the country.

The success of the program to recruit and develop African Adventist writers in Kenya, therefore, rests on the cooperation and goodwill the Union committee gives it.

The Union committee should be the one to evaluate all decisions made by various boards and committees and to recommend any necessary changes. Boards of the Home Health Education Services, the African Herald Publishing House, and the Adventist Book Centers should report their actions to this committee each quarter. The committee can then assess how these boards are necessitating the program of developing African Adventist literature and writers, through the approved budget, the editorial services, and the distribution of literature.

The Union committee should also get quarterly reports from other lower levels and assess them for further action. This will encourage them to cooperate and participate in the task.

The Union committee should vote a budget for the task of developing writers and literature. This budget should be monitored by the committee, to ensure that the source of funding - the leadership fund held in trust with

the Home Health Education Services - is spent for the intended purposes.

Union executive director

The Union executive director is the administrative head of the Union. He is the chair of the Union committee and the boards of the African Herald Publishing House, the Home Health Education Services, and the Adventist Book Centers. He is in essence the chairman of the publishing work, with the publishing director as a facilitator and promoter of the same.

The executive director of the Union shall, therefore, ensure that relevant boards of which he is chairperson carry out their assigned roles and responsibilities. He should evaluate them quarterly and encourage them to implement any voted committee and board decisions.

He should ensure that writers' workshops are conducted, funds are available for the same, that the editorial process is working effectively, and literature developed has been distributed. All monitoring work shall therefore be left for the chairperson's office.

Union publishing director

The publishing director of the Union is also the director of the Home Health Education Services and the Adventist Book Centers of the Union Publishing Council and

the chairman of the literature ministry task force. The director should ensure that these entities are well managed for the success of the task of developing writers.

The director should ensure that each year 8 percent of yearly cumulative literature evangelists' sales is set apart by the Home Health Education Services board as a leadership fund, since he is the secretary to the board. This fund will be used to develop writers and literature.

As chairman of the publishing council, which usually takes place in November of each year, the publishing director of the Union should guide the council members in seeing the persistent need for African Adventist writers and literature. Here, all reports of fields and conferences and the progress of the exercise in all parts of the country are reported. This report is eventually given to the Union committees in December of each year.

As chairman of the literature ministry task force, the director should be the one to ensure that the program to recruit and develop African Adventist writers and literature succeeds. The director shall ensure that workshops are arranged, prospective writers are called, and that instructors have been invited and are well remunerated.

As a member of the Press board, the director would be able to know and advise concerning the editorial process as regards manuscripts being developed. The director should also appreciate any challenges the Press editorial and

printing section may be going through to facilitate this program and, as such, can then report the same to the Union committee.

Field Level

The field or conference level is a regional level that administers the activities of the SDA Church in one region of Kenya.

Field committee

The field or conference committee is the highest decision-making body of the SDA Church in any particular region in Kenya.

The field committee should facilitate the decisions made at the Union committee concerning the development of writers and literature within its territory. It should also receive and evaluate quarterly reports to be passed on to the Union committee.

These committees should assist in identifying the ethnic groups in their areas, the unreached language groups, and their literature needs. They should then advise the Union accordingly.

Field executive director

The conference field or executive director is the chairperson of the field or conference committee, and as such is the chairman of the publishing work in that respective region.

The chairperson should ensure that all Union committee actions concerning developing writers and literature receive a favorable reception. Some people should be mandated to study the ethnic language groups in the area and identify their needs. These needs are then brought to the attention of the Union committee through the field or conference committee.

Field publishing director

The field publishing director is the facilitator and promoter of the publishing work in the respective field or conference and as such should be informed of the work in that area.

The director should work with the field or conference executive director and the committee in facilitating decisions from the Union committee.

The field publishing directors should bring any recommendations from the places they represent to the November Union Publishing Council meetings, where they are members. They should also motivate literature evangelists in the distribution of the books developed and published.

Africa Herald Publishing House

The Africa Herald Publishing House is owned and operated by the SDA Church in Kenya. Most materials for use in local churches are produced by this Press.

The Press editor

The local Press currently has only one editor and four part-time Sabbath School Bible Study Guide translators. Part of the editor's responsibility ensure that translations and reprints are properly done.

The coming of the new manuscripts to the Press, written by African Adventist writers, will bring a fresh challenge to the editorial department. The editor should ensure that before manuscripts are brought to the editor's desk for final approval, they have been read and proofread.

The editor should identify and recruit good African Adventist writers as part of the editorial team. These will act when needed in doing peer reviews of their fellow writers' manuscripts. Some of those who are more specialized should be recruited as manuscript readers to check those manuscripts that have been accepted by the editor.

The editor should also use pages of books or church materials to advertise the need for African Adventist writers. He will also inform the constituency of procedures to follow in writing, by using the advertisement page in the quarterly Sabbath School Bible Study Guide.

The Press editor should attend all writers' workshops and act as one of the instructors. Effort should be made to meet with these writers individually and discuss their manuscripts.

The editor should be in charge of the exercise of pretesting the manuscripts that have been proofread by sharing them with selected individuals of the target group. The editor may go in person or occasionally send other designated persons. In this way, manuscripts that cannot sell are not produced, while the acceptable ones are produced in sufficient quantities.

The Press manager

The Press manager is the administrative head of the Press, who is therefore accountable for all that goes on there, including the working personnel. The manager is also a member of the Union committee and the secretary of the Press board.

As the administrative head of the Press, this officer should communicate the Union actions appropriately and ensure that they are followed. These actions include those regarding the publishing of manuscripts produced by African Adventist writers.

The manager shall see that the editorial staff is enabled morally and financially to develop new manuscripts. This should be possible by being supportive of the task and by being committed to it.

The manager should see that the whole process of production to distribution of the literature is done effectively. In this manner, the Press will find the

exercise financially viable and be motivated to continue with it.

The Press manager should ensure that the authors are paid their Royalties in time. All those involved in the editorial process should also be paid according to the services rendered in time. That will keep them motivated.

The Home Health Education Service

The Home Health Education Service (HHES) distributes its literature through the literature evangelists. It seeks to reach mainly non-churched members through literature.

The HHES manager and director should order quantities of the produced literature. Literature evangelists should be encouraged to distribute these books and magazines.

The HHES should also keep a separate account for the 8 percent of the literature evangelists' cumulative sales as leadership funds. These funds shall then be used for developing African Adventist writers and literature.

The Adventist Book Centers

The Adventist Book Centers (ABC) are literature outlets for church members. The literature sold there is not mainly for the general public. Some of it is for the church's departmental programs and other church activities.

The developed African Adventist literature should always be made available at ABC outlets in the country. The ABC manager and the branch assistants should inform SDA institutional heads and pastors in writing of the available literature. These leaders can then inform their church or institutional members.

Funds from sales should be used to buy more of the same literature. This will add to the volume distributed and as a result make the exercise economically viable for the Press.

Schools and Colleges

The schools and colleges sponsored or maintained by the church shall be encouraged to form Christian writers' clubs. These clubs will be used to encourage would-be writers.

The institutional heads shall ensure that funds are allocated to these clubs. These will create interest in young people about the writing field, which may result in involvement at some point.

Writers' Workshops

Those recruited need to be equipped with the necessary skills to make them acceptable African Adventist writers. Workshops shall be organized to train the recruits. These workshops shall be coordinated by the Union publishing director.

Format and Location

The workshops shall be held at the Union's Literature Materials and Resource Center based at the Literature Ministry Seminary of the Union in Nairobi, Kenya. They shall last for one week each and involve not more than twenty people at any one time. Instructors will give work assignments to be done while learning. The learning is to be participatory, with instructors as facilitators and not lecturers.

Participants

The first year's workshops need to include more than just prospective writers. They will include teachers, health professionals, pastors, and publishing leaders. This is necessary to involve all professionals and use them to create interest among their peers, who may be prospective writers.

Second-year and other later workshops will be done for writers and prospective writers only. This will reduce expenses and boost professionalism among the writers.

Instructors

The trainers shall be people who have proven to be successful writers. Experienced book editors will also be used, as well as educators and publishing leaders. Trainers will handle areas in which they have training or experience.

The Press editor will assist in the training together with available local experts. The communication director of the Union will assist in teaching participants to write articles for the Herald.

Contents of Seminars

Prospective writers will be asked to come with materials or books they have already written in their line of interest or experience. Those materials will be read and critiqued by others. Some will adapt books written in the West chapter by chapter. Some will translate published literature and try to adapt it.

The workshop instructors shall teach some classes which will acquaint the participants with concepts needed to produce African Adventist literature. The instructors shall provide students with any models of similar literature that may prove helpful in assisting them through the workshops. Each participant shall produce a pamphlet of at least four pages that is representative of the literature needed and acceptable to African Adventists in Kenya.

The pamphlets to be produced should cover relevant topics that speak to the needs of Africans in Kenya. These could include polygamy, prayer for the sick, protection against evil forces, ancestral worship, and Christian marriage in Africa.

Funding

The Union's December year-end committees should vote for money to be used in the task of recruiting and training writers and literature development. This fund comes from the 8 percent of cumulative sales of literature evangelists for that budget year. As a leadership fund, held by the Home Health Education Services of the Union, its percentage remains constant. The more books sold, the healthier the fund.

Most writers may not have funds to use in writing and rewriting in addition to their research and travel expenses. Available funds for literature development should be used to cover these expenses. The fund should also be used for conducting workshops and training sessions.

Editorial Process

The editorial process shall include peer review and the Press editorial process.

Peer Review

Writers who have been trained shall be used to critique works of less qualified writers, before they even present them to the Press editor. Early screening of raw manuscripts will assist the editor in dealing with literature that is already in its final stages of development.

Writers come from various backgrounds, such as institutions, churches, or other Christian communities. Readers of literature will also come from the same backgrounds. The Press editor shall, therefore, sample a few people, who have also tried to write and have been proved to be good readers, from the target community to assist in evaluating the manuscripts of new writers. These people can easily relate with the person and the ideas in the manuscript, and will be able to see the biases and presuppositions that may need to be reworked.

The reactions of the selected people from the target community are not final, but are considered valid input. They may assist the writer in rewriting the manuscript. It is good to note that they may not be skilled writers but simply give their personal opinions.

The success of the literature will ultimately depend on usage and the effect it has on the users. They are the best judges of the type of literature they need. For that reason, it is necessary to give the writers' peer reviewers from the targeted community some standards of evaluation.

The more experienced writers who read the manuscripts of their less experienced peers should follow specific guidelines. They shall especially take note of how the literature deals with aspects of traditional African culture such as world view and rites of passage. Clearly

stated Christian answers, as a response to these issues, should be identified in the literature being reviewed.

The literature should also be checked for its effectiveness in communicating to the African mind. There should be stories, proverbs, and expressions understandable to the people. The local forms used should have clearly stated Christian meanings.

The peer review team makes recommendations to the writer. Once the writer makes necessary changes and adjustments according to the recommendations given, the manuscript is submitted to the editor for acceptance.

Press Editorial Process

The Press editorial process will take the manuscript from its arrival on the editor's desk to the printing. After the manuscript is accepted, a title must be selected, the manuscript must be edited, and art work must be added.

Manuscript acceptance

The manuscripts reviewed by the writers' peers shall be accepted by the editor for further review, without necessarily involving the author in the subsequent steps of scrutinizing them.

The manuscripts shall be checked for their faithfulness to the SDA faith. The faith should be kept pure throughout the manuscripts. This is important especially in areas where the writers have tried to

translate the SDA Christian faith into the African culture. The Gospel should dictate what the cultural symbols used signify.

The manuscripts should be checked for their usage of language. Language used should engage the African mind and be easy to understand. It should also be appropriate for use in the targeted audience and not cause misunderstandings or embarrassment to the readers.

The manuscript should be appropriate and relevant to the needs of the targeted audience. It should be seen to answer the felt needs of the readers, and not necessarily represent the writers' personal interests.

The editor should then send each promising manuscript to three skilled book readers. These readers will check the manuscripts for all the things checked during the peer review and initial stages of manuscript acceptance. Necessary recommendations about changes or adjustments are then made for the editor's attention. The manuscripts are then ready for presentation to the book-reading committee of the East African Union for final approval.

Title selection

The cover and title of any literature produced is as important as its content. Those are the first things that readers look at. They reveal what the literature is about and what a reader may expect of it. Cover and title must be attractive, appropriate to the audience, and honest

regarding contents. Great care, therefore, should be exercised in developing that area.

Editing

Manuscripts that have been approved by the book-reading committee are handed back to the Press editor for content and style editing. The editor should cut out the manuscript portions that are not necessary. An idea that can be expressed in few words should not be expounded upon. It should express what is expected and be able to fit in the allotted amount of space.

The editor assigns these responsibilities to a copy editor or a person with these skills. The copy editor should correct errors in fact and spelling. Facts such as historical events and names of places should be correct. The spelling of words should meet the culture or country's accepted standard for the language in which the literature is being produced.

The grammar of the language being used should be the one accepted according to the local national standards. The tenses should be used properly and in their accepted order.

The writing style should be the same throughout the manuscript. Expressions used in one place should match those used on another page of the same manuscript. This creates consistency and easier reading.

The vocabulary used should convey the meaning intended. This is possible by avoiding libelous statements

and aiming for fair and accurate use of words and statements.

Once all editing has been done, the manuscript is ready for a final checkup. Care should be taken, however, so that by this stage the manuscript still represents and preserves the writer's individuality.

Art work

Pictures and illustrations in any book are not neutral. They are intended to help the reader relate to the text and, as such, assist one's understanding. That requires that they be carefully chosen.

Pictures and illustrations assist the readers by appealing to their feelings and emotions. Care, however, needs to be taken to avoid giving impressions other than those intended. Wrong pictures or those not suited to the culture of the readers may communicate wrong messages, and this can turn away many who would have otherwise been interested readers.

The best artists, who can produce pictures and illustrations that bring about the feelings and emotions intended, must be identified and recruited.

It is the role of the editor to guide in choosing pictures or illustrations as part of the literature being developed. The editor should seek help from chosen people from the target group. This will ensure an early evaluation. Developing pictures and illustrations is

expensive. The Press fund for developing literature should be used to cover this expenditure.

Final checkup

A final check of the finished manuscript, complete with the title and art work, is needed. The manuscript has to go through a mock-up proofreading before final approval for printing and production.

The editor should prepare the mock-up of the literature to be produced. Everything should be in place as it will appear in the final product. Once the editor is satisfied, the product is ready to be handed over to the proofreader for the final check.

The editor assigns a proofreader to ensure that the manuscript is fit and ready for final approval. The proofreader should make any corrections needed. At this juncture, the manuscript is ready for printing.

Printing and Distribution

Good literature is of no use unless taken to the users and read. That will require a proper system of literature distribution. The exercise of literature distribution should be efficient and cost effective to ensure continuity.

The distribution of literature in Kenya should be through the Africa Herald Publishing House, the Adventist Book Centers, and through literature evangelists. These

three channels, if well coordinated, will avoid losses in the system and foster efficiency and effectiveness.

The Africa Herald Publishing House will publish and print African Adventist literature which will be developed. It should be able to meet the cost of production and packaging of literature and sending it wherever necessary. There should be freedom for the Press to subcontract with other publishing houses, where printing may be cheaper, to ensure the cost effectiveness of producing the literature. It should not be the intention of the press to make large sums of money from this kind of literature. Otherwise it may become unaffordable to the would-be users, and, as a result, defeat the purpose for which it was intended.

The Home Health Education Service is the coordinating and distributing agency of the literature that comes from the Press and is sold by literature evangelists. It orders the required quantity of literature and sells it to the public through literature evangelists.

The agency should open centers in all the targeted areas. The literature evangelists, through their publishing directors, should be encouraged to go to these territories to distribute literature to people in the area.

Readers may easily be found in many places. Literature evangelists may begin with schools and public libraries. The literature here will be exposed to many

people and a desire for it in the community can be developed.

Homes and business centers are other areas where literature may be sold. Literature sold in these places is likely to reach many people who may begin talking about it and discussing it with family and friends.

Hospitals and clinics have many people visiting or working there. Literature distributed here will be able to reach more of the community's people.

The literature distributed in the above centers may reach the community's opinion makers, who may influence others to make use of it. In this way, many will receive Jesus as their personal Savior.

The local churches are centers where Adventist members can easily be reached. This can be done when there are midweek prayer meetings or annual camp meetings. With early and proper arrangements, the literature evangelists and their leaders can get a half-hour time each day to present and sell their literature.

The Home Health Education Service network can reach all types of people, in all areas, through proper advertising of its literature by the literature evangelists. This agency should be mainly used to ensure proper distribution of any literature targeting any people group.

The Adventist Book Centers are to be used mainly to reach church members and their families. These are to be located where there is a large Adventist population. The manager of the center and the Union publishing director are responsible for its activities.

Some kinds of African Adventist literature will be written for the spiritual nurture of Adventist members. To reach these local church members in Kenya, there should be open book stores in each market area where Adventist presence is high. The shops should regularly be supplied with literature from the major distributing centers in strategic cities or towns in Kenya.

The people in charge of the Adventist Book Centers or shops will have to go out occasionally to reach members in the local churches. This can be done when there are midweek prayer meetings or annual camp meetings. They should also take the literature to markets and other public gatherings where other Christians can also have access to the Adventist literature.

The distribution system of the literature will prove to be the key to its success or failure. There will be no point in developing literature at a very high personnel and financial expense if no use is made of it.

This system needs to be evaluated periodically to ensure that it is financially viable in its operations. New centers are to be opened after a thorough study of the ones

available and of the need to have the next ones. Centers or shops that outlive their usefulness should be closed or transferred, according to market trends.

Evaluation of the Program

When the process of developing African Adventist writers has produced literature that has been distributed and read, it will be time to start evaluating whether the original goals have been reached and how effective the whole process and its implementation have been. The results of this process will assist in determining the kind of workshops and seminars needed for writers and prospective writers, in order to keep the inspiration alive.

The best evaluation shall be centered on the utilization of the literature by the targeted group. The whole process was geared towards meeting their needs and making a difference in their Christian experience.

The local pastors, editorial staff of the Press, and the publishing directors of the fields, conferences, and the Union shall join in evaluating the response of the targeted group to the literature developed for them. This exercise shall be coordinated by the publishing director of the Union and assisted by the spiritual counselor of all the pastors in the Union, the ministerial director. The whole exercise shall then be monitored by the Union executive director, who shall ensure, through the Union, institutional, and regional committees that participated in the production, that those

assigned carried through on their roles and responsibilities.

The general method of evaluation shall be centered on the statistical monthly sales of literature, as reported by the literature evangelists and the Adventist Book Centers. The volume and types of literature sold to any targeted group may be assumed to represent their receptivity. The general response of the literature evangelists and that of any of the church members concerning the effectiveness of the literature to the targeted people group shall also represent a measure of receptivity.

The funding for the evaluation shall be met from the annual budgets of the publishing director of the Union and that of the Press editor. The evaluation should show where each particular literature was well received and identify the reasons behind each case. If there were any marked results, a thorough study should be recommended to find out causes, which shall then be used in targeting another people group.

The compiled report of the evaluation process shall be shared with all those who participated in the production. This may help them to see where they failed or succeeded.

CHAPTER V

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

Summary

This study is a program development project geared towards the recruitment and training of SDA African writers in Kenya. The need for literature that engages the African mind and is couched in a language that is easy to understand was surveyed. Whereas there is a need for this in Kenya, it was discovered that the literature available does not meet these expectations.

An analysis of the need and the challenge of having African Adventist writers was done. It was found that these people should be the ones who thoroughly understand the Gospel of Jesus and also the people's style of thinking and learning. These writers should have reached some conclusions regarding the Christian answers to some of the culturally related barriers to a full acceptance of the Gospel. They should also have a working knowledge and acceptable style of reading and writing, congenial to their targeting. These kind of writers were not found in Kenya.

Whereas, there was an identified need for African Adventist writers and literature, the study found the lack

of both. That necessitated the development of a strategy leading to the recruitment and equipping of these writers. These writers shall then develop the needed literature.

Conclusion

It was the purpose of this dissertation to find the factors contributing to the lack of African Adventist writers and find ways to alleviate the situation. The information gathered revealed various factors as potential reasons. Based on the findings, a program to recruit and equip them has been developed.

A plan of implementation of the program has been laid down and the East African Union has begun implementing some of its recommendations. It is my contention that if the Union continues to pay close attention to the suggestions made in this dissertation, they will witness significant success in their Christian nurture of Adventist church members in Kenya and in their outreach to other African people in this country.

Recommendations

In view of the findings from this study it is recommended that:

1. The Union should continue to allocate the 8 percent of the cumulative sales of literature evangelists to the leadership fund to develop African Adventist writers and literature.

2. The Union committee should make SDA Church members aware of the need to recruit and develop African Adventist writers and literature.

3. The Press board should put in place an efficient editorial department at the African Herald Publishing House.

4. The Home Health Education Service and the Adventist Book Centers should order larger quantities of the developed African Adventist literature and be enthusiastic in distributing it.

5. The Adventist schools and colleges should form writers' clubs to encourage and train the would-be future writers.

6. Field and conference committees and their respective publishing departments should map the language people groups in their areas and make recommendations regarding African Adventist literature needed in each place.

7. The publishing director of the Union should ensure that frequent writers' workshops are coordinated and that prospective writers are recruited and enabled to attend.

APPENDIX 1
PUBLISHING COUNCILS' REPORTS

REPORT TO EASTERN AFRICA DIVISION PUBLISHING COUNCIL
MAY 6 - 7, 1998

BY: ENOCK OKARI OMOSA
PUBLISHING DIRECTOR, EAU

Blessed be the God Almighty who has made it possible for us to see the day. We started this quinquennium with high hopes and we thank God who has led us this far.

The publishing department works through its four branches:

- i) The Africa Herald Publishing House
- ii) The Home Health Education Service
- iii) The Literature Ministry Seminary and
- iv) Spirit of Prophecy promotion Centre

Spirit of Prophecy

The Spirit of Prophecy stands as the foundation of the publishing work worldwide. It has been and still remains the driving force and inspiration behind the success of the literature evangelism ministry in the world.

The Spirit of Prophecy writings, as penned by Ellen G. White remains to lead this church as God's voice in the last days. The blessed church is the one that heeds to it.

We have endeavored to promote these books as much as we could. We brought 25,000 copies of christian services in 1997. Many other copies are now available like; Great Controversy, Desire of Ages, Steps to Christ and many others.

These books act as a 'finger' pointing to truth. We however encourage people not to simply look at the books ('finger') but see the direction to which the finger is pointing to, the source of life, Jesus Christ our Lord.

We must say, however, that spirit of prophecy promotion needs more emphasis in this Union than it has been done so far.

The African Herald Publishing House

This is the largest press in the Eastern Africa Division. The Press that used to look like falling looks set to stand on its ground in the future. We praise God for this.

In 1997, the press was able to supply a number of books and even publish a new book.

To ensure that the press remains a force in evangelism in Africa, the publishing departmental director has developed two proposals which if adopted will go along way to making it viable. The first proposal, when completed and adopted is hoped to:

- a) Contribute to the understanding of the problem of the lack of African writers among the Seventh-day Adventists in Kenya, and point the way toward positive measures to remedy the situation.
- b) lead to the recruitment and development of African writers from local Seventh-day Adventist churches in Kenya. These writers may then present the gospel in the cultural context of the African people of Kenya.
- c) help the local publishing house to receive and publish manuscripts that address the needs and aspirations of the African people of Kenya. More books will then be sold and this will help to make the press operation viable.
- d) lead, in the future, to the availability of more books and magazines in the literature evangelism program in Kenya, written by African Seventh-day Adventist writers, that addresses the needs of African Christians in an African way.
- e) motivate literature evangelists and church members to evangelize with the kind of books and magazines that the people need.

The second proposal, seeks to request the East African Division to develop a fund to assist in the buying of new machines at the press. The proposal if adopted will ensure that:

- a) press machines are kept running throughout by servicing them frequently.
- b) new machines are bought gradually
- c) there will be frequent funds to look forward to in running our local press.

The two proposals necessitate that there be:

- i) a publishing development fund committee that is directly ~~accountable to the Division committee.~~
- ii) a literature resource and editing centre at one of the literature ministry seminaries of Eastern Africa Division.

The Home Health Education Service

This service organization has proved to be the best arm of the publishing work in Kenya. The success of the programme is largely depended upon this organization.

Home Health Education Service has managed to assist the press in distributing the printed literature and hence giving it more time away from salesmanship. It has also helped to preserve safely millions of Kenyan shillings, from literature evangelists and well wishers, which have been used to construct the literature ministry seminary to its completion in April 1998.

The Home Health Education Service pays now, medical and education allowances and other incentives to about five hundred (500) literature evangelists. This may equal to the number of pastors in the whole of the East African Union. It also assists other literature evangelists, more than 1500, in getting their daily commissions from their sales.

The publishing department wants to recognize, in a very special manner, the good work done by the Manager, Treasurer and the staff.

The Literature Ministry Seminary

The literature ministry seminary has at last been built. We are thankful that God provided funds from literature evangelists and some from local churches in the E.A. Union territory together with the worldwide church family.

The centre will be used as;

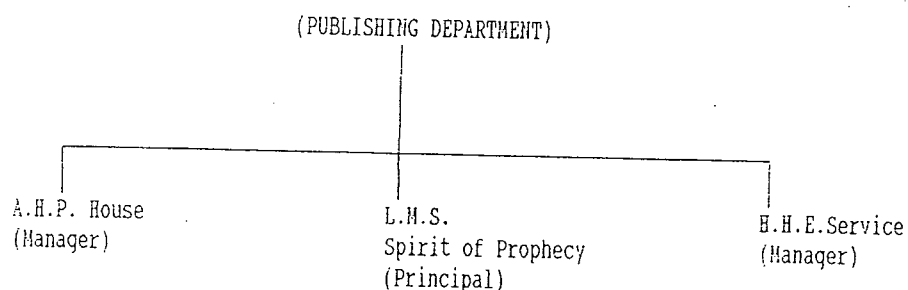
- i) a learning and training centre for literature evangelists.
- ii) a learning materials and resource centre.
- ii) a reading centre with among others, Spirit of Prophecy materials and a publishing departments archives section.

The literature ministry seminary then will be the 'university' (the intellectual centre) of the publishing department. All written materials will be evaluated here. Advice on needed manuscripts will be given here. All books that have been or will be sold in the Union territory will have samples here. Needs of the market and the church, as reflected through literature evangelists, will be evaluated here.

The local press and others, together with the Home Health Education Service, look forward towards the needed help that will come from this centre.

There is a need of having a showroom within the building for all the audio and written materials we distribute. There is also a need for a principal to run this seminary.

We hope in the future to have a management structure such as:



In this structure, the publishing director directs, on behalf of the Union Committee, three institutions:

Africa Herald Publishing House
Literature Ministry Seminary and
Home Health Education Service

The Board of Management of the publishing department will compose of:

Executive Director - EAU
Executive Secretary - EAU
Treasurer - EAU
Manager - AHPH
Manager - HHES
Principal - LMS
Publishing Director - EAU and
Executive Directors of Conferences & Fields.
Other boards of each institution will be as voted for.

We hope that this will lead to the smooth running of this department, as we wait and work for the second coming of Jesus Christ.

PROGRESS REPORT OF SALES AND SOULS IN EAU

YEAR	1993	1994	1995	1996	Dec, 1997
SALES	28,247,915	30,352,415	43,800,559	53,400,412	64,929,320
SOULS	6,150	5,722	9,396	15,407	

Significant Events so far:

- i) Currently training all APDs at Kamagambo towards a certificate course in theology and salesmanship.
- ii) Currently training the HHES Manager (Andrews University) and Treasurer (USIU) for management and administrative courses.
- iii) The publishing Director - course in missions: reaching the unreached in Global Mission through and with Adventist literature.

Events Planned

- i) Training of all ABC Managers in May 1998
- ii) opening of LMS in May 1998
- iii) Training of Literature Evangelists - once LMS is opened
- iv) Awarding of gifts to the best workers in publishing institutions and literature evangelists sales, Dec. 1998

Final Remarks

We want to thank God who has been so gracious to us throughout the Ages past. We never knew we could have gone this far. We praise Him! Amen.

We thank our Executive Director, Elder J. Othoo, the Executive Secretary, Elder Shem Ngoko and the Treasury office and the Publishing Director, EAD for their ceaseless support and assistance at all times. We are proud of these elders.

We want to thank the Press Manager and HHES Manager for ensuring that our LEs got books. Thanks also goes to all Executive Officers of Fields and Conferences. These are real lions in the camp, where the battle of publishing is.

We are thankful to all our dedicated Publishing Directors, ABC Managers, Assistant Publishing Directors and the publishing family staff.

Be Blessed.

AT THE LMS & CONFERENCE CENTRE 25 - 26/11/1998

[119]

Nov 25th, 1998

Devotion:

Pastor W. Mwamakamba

Malachi 4:5,6: We are not ready to listen to the voice of God, as He speaks to us thro' nature and any other way He dims fit to use.

Psalms 77:6: Even water obeys and trembles when God speaks.

- Humility of Elijah in begging for water from the widowed mother.
- Choose ye who you will serve
- We have a tendency of being double tongued.

Ezekiel 11:9: The remnant will be given undivided heart.

- God is ready to impart in us the spirit of unity and oneness.

Joel 2:28: I will pour out my spirit without office or fructure.... your children will have visions, old men will dream dreams.

- We must have vision. If only we could have the vision and unite together in purpose

MEMBERS PRESENT

INSTITUTION

POSITION

1. Pr. Shem Ngoko	EAU	Executive Secretary
2. E. Kerosi	EAU	Treasurer
3. Pr. Johnson Othoo	EAU	Executive Director, EAU
4. Pr. Enock Omosa	EAU	Publishing Director
5. Paul Kimwomi	HHES/ABC	Manager
6. Ishmael K. Baya	KCF	Executive Director
7. Alvin Eliamani	AHPH	Acting General Manager
8. Gilbert O. Angienda	AHPH	Editor
9. Lameck Siage	KCF	Secretary/Treasurer
10. Wilson Ajuoga	KLF	Executive Director
11. Eliud Rutto	WKF	Publishing Director
12. Richard Nyakego	NC	Executive Director
13. Samuel Onchwari Okero	NC	Publishing Director
14. Job Mosioma	NC	Literature Evangelist
15. Henry Omulo	RF	Treasurer
16. Daniel Kimoti	WKF	APD
17. Lydia Jeptum	WKF	ABC Manager
18. Tom Nyarunda	WKF	Literature Evangelist
19. Mboya Tindi	AHPH	General Manager
20. Damar Akinyi Obonyo	KLF	ABC Manager
21. Esther Anyango Nyakinda	KCF	ABC Manager
22. Samuel Onchari	CKC	Literature Evangelist
23. Witson Mwamakamba	EAD	Publishing Director
24. Maxwell Muchura	CKC	APD
25. Brown Kitur	AHPH	Treasurer
26. Alfeo Ateka Nyaribo	NYA	Treasurer
27. Hezron Sande	CNF	Executive Director
28. Latima Ojwang	RF	ABC Manager
29. Jack Oyungu	RF	APD
30. Geoffrey Arumi Makomere	CNF	APD
31. Daniel Kariuki	CKC	APD
32. Jared Olima Abonyo	KLF	APD
33. Okal Ombwayo	RF	Executive Director
34. Samuel Kibui	KCF	APD
35. Samuel Ongocho Ongoro	SKC	APD
36. Nemwel Onkundi Osiemo	SKC	ABC manager
37. Lukas Bosire	SKC	Publishing Director

Item 5: Background Information

Whereas literature evangelists and their leaders need one month annually to double their efforts to meet required goals [120]

Proposed Action

Voted to recommend that the Big month be September 26 - October 24, 1999.

Item 6: Background Information

Whereas there is a need for all church workers to participate in selling christian literature one week annually

Proposed Action

Voted to recommend the Big week to be March 21 - March 28, 1999.

Item 7: Background Information

Whereas there is one Sabbath annually dedicated to the ministry of literature evangelism

Proposed Action

Voted that the literature evangelist Rally day sabbath be April 17, 1999 and that the union publishing director prepare lesson materials to be used for that day.

Item 8: Background Information

Whereas there is a need to develop local writers and whereas the Africa Herald Publishing House need manuscripts written by local writers,

Proposed Action

Voted to recommend to fields and conferences to assist in correcting manuscripts from their respective constituencies and present them to the AHPH, through the union publishing department.

Item 9: Background Information

Whereas the union book reading committee actively ensures that any book published by AHPH reflects the official stand of the SDA Church and whereas the committee need to be kept active

Proposed Action

Voted to recommend that the book reading committee be reviewed annually in its composition and success in operation

Item 10: Background Information

Whereas there is a need to plant churches in unreached areas

Proposed Action

Voted to recommend that each conference and field encourage each Assistant publishing director and the literature evangelists under him to open at least one sabbath school in the year 1999 and that missionary literature evangelists be used to open sabbath schools in targeted unentered areas and be supported appropriately

Item 11: Background Information

Whereas there is a need to saturate the whole of Kenya and Somalia with Adventist literature

Proposed Action

Voted to recommend that each administrative board of any SDA centre ensure that the respective SDA centre has an established library.

APPENDIX 2

LITERATURE IN THE ADVENTIST BOOKSTORE

**EAST AFRICAN UNION
ADVENTIST BOOK CENTRE
PRICE LIST W.E.F. JANUARY 1999**

QUANTITY	LIST OF BOOKS	NORMAL PRICE	TOTAL VALUE
-----	A Cry At Midnight	270	-----
-----	God did Something	120	-----
-----	Jesus in the Summer Land	350	-----
-----	Julius Again	330	-----
-----	Lee Anne	150	-----
-----	Sexuality	350	-----
-----	Teddy the Bear	100	-----
-----	Whatcha Alex	250	-----
-----	Whispers in the Wind	270	-----
DETECTIVE ZACK			
-----	2000 & Beyond	150	-----
-----	500 Degree In The Shade	550	-----
-----	A Gift of Love (DEV./WOMEN)	750	-----
-----	A Miracle from Streets	600	-----
-----	A Remnant in Crisis	220	-----
-----	A way to Remember (S)	40	-----
-----	A Woman's Place	600	-----
-----	A World to Love	120	-----
-----	Abandon Ship	490	-----
-----	ABC' Of Bible Prayer	390	-----
-----	Adventism in Conflict	390	-----
-----	Adventist Home (Hard)	650	-----
-----	Adventist Hot Potatoes (S)	500	-----
-----	Adventist Song Youth (Spiral)	800	-----
-----	Adventist Vegetarian Cook Book (H)	300	-----
-----	Adventist Youth Sing (Hard)	800	-----
-----	Adventure Stories From the Bible	400	-----
-----	Amazing Stories from the Bible	400	-----
-----	Angels - We Never Walk Alone	500	-----
-----	Angels, Secret Agents of God/Satan (S)	40	-----
-----	Answer is Prayer	450	-----
-----	Anticipating the Advent	490	-----
-----	Apparent Delay	500	-----
-----	Armageddon - Devil's Pay Day	190	-----
-----	Ask about Love and Sex	420	-----
-----	Basic Literature Evangelism (S)	120	-----
-----	Battle For Freedom	300	-----
-----	Behold His Glory (SR. Devotion) (H)	450	-----
-----	Beware of Angels	550	-----
-----	Beyond Belief (S)	250	-----
-----	Beyond Prison Walls (H)	450	-----
-----	Bible - 20YBA Small Burg Leather	2,600	-----
-----	Bible - Base Answers to Questions Kids		-----
-----	ask about love and sex	400	-----
-----	Bible - Children's Illustrated (H)	1,200	-----
-----	Bible - Clear Word Youth	590	-----
-----	Bible - Commentary (11 VOL. D/L)	28,800	-----

-----	Bible - Commentary (8 VOL.)	-	15,600	-----
-----	Bible - Commentary (VOL. 7A) E. G. White	-	1,100	-----
-----	Bible - Kisii (S)	-	330	-----
-----	Bible - Kiswahili (S)	-	330	-----
-----	Bible - Kiswahili (Safari ED.) (S)	-	330	-----
-----	Bible - Luo - New Translation (H)	-	330	-----
-----	Bible - NIV, Children's Edition	-	1,200	-----
-----	Bible - NIV, Cross Reference Edition	-	1,800	-----
-----	Bible - NIV, Illustrated Edition Small	-	1,200	-----
-----	Bible - NIV, Pocket Edition	-	1,200	-----
-----	Bible - NKJV, Giant Print Reference	-	1,800	-----
-----	Bible - Pulpit (KJV) (CL)	-	5,800	-----
-----	Bible - Revised Standard Version (H)	-	350	-----
-----	Bible - Royal Ref. - Leather	-	2,600	-----
-----	Bible - Study Bible (E. G. Comments)	-	4,500	-----
-----	Bible Bmanza - Game	-	520	-----
-----	Bible Good News - Students Edition	-	270	-----
-----	Bible Stories to Colour (1-4)	-	135 each	-----
-----	Bible/Hymnal - Deluxe - KJV (SET)	-	5,200	-----
-----	Bible/Hymnal - Deluxe - NIV (SET)	-	5,200	-----
-----	Bible/Hymnal - Pocket SET	-	3,300	-----
-----	Broken Circles	-	550	-----
-----	Broken Dozen Mystery	-	330	-----
-----	Calculated Goodness	-	150	-----
-----	Call to Revival	-	150	-----
-----	Career L.E. (Closing Sale) (S)	-	180	-----
-----	Career L.E. (Objections) (S)	-	150	-----
-----	Case of Secret Code	-	330	-----
-----	Case of The Secret Code	-	330	-----
-----	Charlie Horse/Mrs. White Socks	-	300	-----
-----	Child Guidance (E. G. White) (H)	-	650	-----
-----	Children's Song for Jesus (S)	-	90	-----
-----	Children's Songs For Jesus	-	90	-----
-----	Christ and Children	-	300	-----
-----	Christ and Sowing	-	300	-----
-----	Christ Our Substitute	-	150	-----
-----	Christian Home (S)	-	60	-----
-----	Christ's Object Lessons (E. G. White)	-	650	-----
-----	Church Manual - N/E 1995 (CL)	-	300	-----
-----	Church Manual - N/E 1995 (H)	-	400	-----
-----	Close Encounter (S)	-	150	-----
-----	Close to Home - Devotional	-	500	-----
-----	Colporteur Ministru	-	650	-----
-----	Coming Great Calamity, The	-	650	-----
-----	Complete Tween	-	80	-----
-----	Conquering Dragon Within (H)	-	900	-----
-----	Counsels for the Church (H)	-	650	-----
-----	Counsels on Diet/Food (H)	-	650	-----
-----	Counsels on Sabbath School (H)	-	650	-----
-----	Counsels on Stewardship (H)	-	350	-----
-----	Counsels to Parents and Teachers (H)	-	680	-----
-----	Crisis of Endtime (S)	-	700	-----
-----	Cross and It's Shadow (S)	-	510	-----
-----	Danger in the Debts	-	270	-----
-----	Danger in the Depths	-	250	-----
-----	Danger Within, The (P)	-	450	-----

-----	Education Small	400	-----
-----	Daniel Focus	40	-----
-----	Daniel in the Lions Den	300	-----
-----	Deceived by the New Age (P)	350	-----
-----	Decisions	80	-----
-----	Delighting in God	500	-----
-----	Desperate Pretenders	180	-----
-----	Divine Rest for Human Restlessness	600	-----
-----	Early Writings (H)	650	-----
-----	Education (H)	650	-----
-----	Ellen, the Girl with Two Angels	330	-----
-----	Evangelism (E. G. White)	650	-----
-----	Evangelism 2000	450	-----
-----	Even at the Door	650	-----
-----	Everytime I say Grace we Fight	80	-----
-----	Exodus - Bible Amplifier - Hard	700	-----
-----	Face to Face with Forgiveness	600	-----
-----	Faith and Works (E. G. White)	390	-----
-----	Faith I Live By, The	400	-----
-----	Faith Lift	100	-----
-----	False Balances	490	-----
-----	Fragments of Adventism	500	-----
-----	From Exile to Prime Minister	200	-----
-----	From the Heart of Youth (Song)	50	-----
-----	From this Day Forward	200	-----
-----	Fundamentals of Christianity	650	-----
-----	Gates of Promise	200	-----
-----	Giant Print Reference Bibles, (NKJV)	1,800	-----
-----	Gifted Hands (P)	500	-----
-----	Go for Gold	350	-----
-----	God did Something Wonderful	170	-----
-----	God Made it so	800	-----
-----	God Meets Man	120	-----
-----	God of Relationships (S. Kubo) (P)	250	-----
-----	God's Finger Wrote Freedom	150	-----
-----	God's Minutes (H)	450	-----
-----	Good Morning God, Devotion (H)	450	-----
-----	Good News for Today	700	-----
-----	Good News is Better Than you Think	150	-----
-----	Gospel Workers	650	-----
-----	Great Advent Movement	260	-----
-----	Great Tennis Shoe Dilema	300	-----
-----	Growing up With Jeuse (Junior Devotion)	450	-----
-----	Guidelines to Committees, Boards	90	-----
-----	Habari Njema	100	-----
-----	Handling Hostile People	40	-----
-----	Hanging on By Your Fingernails	500	-----
-----	Happiness Homemade	550	-----
-----	Happiness is Retirement	80	-----
-----	Happy With Jesus	180	-----
-----	Hard Nuts Cracked	15	-----
-----	Hard to be Lost	500	-----
-----	He is Our Song - Cloth/Hard	500	-----
-----	Health, Happy, Holy	100	-----
-----	Heart Remembers	100	-----
-----	Hearts at Home	120	-----
-----	Here I Come, Ready or Not	450	-----

Happy Homes	100	
High Cost of Living	30	
His Coming	100	
Homosexuality in History & Scripture	500	
How Jesus Treated People	350	
How to be a Winner	350	
How to be Filled With The Holy Spirit	600	
How to Become a Christian and Stay One	150	
How to Change Your Behaviour	40	
How to Change Your Life	40	
How to Communicate With Your Mate	40	
How to Preach	450	
How to Survive a Dead Church	550	
How To Teach Bible With Power	450	
Humanity of Christ, The	650	
Hurt, Healing, Happy Again	200	
I Can Choose	200	
I Choose Adventism	310	
I like to talk to God	350	
If Only God Would Answer	620	
In Presence of Angels	590	
In Search of Messiah	500	
Incredible Answers to Prayers	310	
Insight Presents More Inforgetable	500	
Inspiration	500	
Involved (Christing Magtriples)	350	
Is God Still In Healing Business?	220	
Is Your God Real	300	
Is Your Soul Immortal	270	
It Must Have Been An Angel	250	
It's Your Work - Vegetarian Cookbook	500	
James - Bible Amplifier - Paper	490	
Jeremiah The Iron Prophet	120	
Jesus & Me Kindergarten Series 1) Teachers		
Jesus & Me Primary Series } Guide @180 each		
Jesus and me (Kindergarten Activity Papers)	180	
Jesus and me in the Summer	500	
Jesus the Man	120	
John - Bible Amplifier - Paper	500	
Journey to Joy	450	
Julius - Again	330	
Julius - The perfectly Pesky Pet Parrot	330	
Last Days Events	650	
Life After Divorce	390	
Life of Christ - Game	1,800	
Life of Paul - Game	1,800	
Lindy Chamberlain: Full Story	400	
Listening Heart (Women Devotion)	750	
Literature Evangelists Sing	70	
Little Talks With Jesus (JR, Devotion)	550	
Living God's Love	500	
Living Hope	180	
Living With Cancer	100	
Living With Suffering	30	
Lonely No Longer	500	
Longing To Be Loved	600	
Love God and Do as You Please	500	

-----	Love Stories from the Bible	-	500	-----
-----	Love your Neighbour	-	900	-----
-----	Love, Restoration and Renewal	-	150	-----
-----	Mafundisho Ya Watoto	-	60	-----
-----	Major Themes From Minor Prophets	-	350	-----
-----	Man who Lived Twice, The	-	490	-----
-----	Man with Umbrellas	-	30	-----
-----	Maranatha, The Lord's Coming	-	450	-----
-----	Mark, Legion, School House	-	100	-----
-----	Matthew - Bible Amplifier - Paper (Hard 700)	-	490	-----
-----	Messages to Young People	-	650	-----
-----	Mike	-	490	-----
-----	Millennial Fever	-	600	-----
-----	Mind, Character (E. G. White) (Set)	-	1,200	-----
-----	Ministry of Healing	-	400	-----
-----	Miracle From the Streets	-	600	-----
-----	Miracle Stories from the Bible	-	400	-----
-----	Missing Combination Mystery	-	330	-----
-----	Missing Manger	-	330	-----
-----	Modern Parables	-	460	-----
-----	More Adventist Hot Potatoes (p)	-	200	-----
-----	Mouse's Incredible Journey - Game	-	700	-----
-----	My Book of Words	-	50	-----
-----	My Heart is in His Hands	-	70	-----
-----	My Life Today	-	350	-----
-----	Mysterious Stories From the Bible	-	490	-----
-----	Mysterious Treadle Machine	-	290	-----
-----	Mysterious Treasure Map	-	290	-----
-----	Mystery at Thunder Mountain	-	330	-----
-----	Mystery At Thunder Mountain	-	330	-----
-----	Mystery on the Midway	-	330	-----
-----	Nature Quest (Junior Devotion)	-	350	-----
-----	Never Thirst Again	-	400	-----
-----	Never Without an Intercessor	-	400	-----
-----	NIV - Bible	-	280	-----
-----	NIV - BIBLE - LEATHER	-	2,600	-----
-----	NIV - BIBLE/HYMNAL SET	-	5,200	-----
-----	NIV - Illustrated Edition - Small	-	1,200	-----
-----	NIV - Pocket Edition - Brown	-	1,200	-----
-----	No Higher Calling	-	50	-----
-----	No Mask Required	-	350	-----
-----	Noah's Ark - Game	-	900	-----
-----	Nyimbo Za KiKristo (Song Book)	-	200	-----
-----	Occult Explosion	-	300	-----
-----	Ogotera Kwa Nyasae	-	200	-----
-----	Overcomers The	-	250	-----
-----	Pack Your Life With Power	-	70	-----
-----	Parent Teen	-	200	-----
-----	Parent Wise	-	200	-----
-----	Past is Always Present, The	-	70	-----
-----	Path to the Heart	-	400	-----
-----	Picture Rolls	-	500	-----
-----	Power of Everyday Heroes	-	590	-----
-----	Powerful Passages	-	600	-----
-----	Practical Pointers to Personal Prayer	-	420	-----
-----	Practical Secrets of the Spiritual Life	-	900	-----

----- Practical Spiritual Gifts -----	450	-----
----- Prayer Made Practical -----	300	-----
----- Prayer Treasures -----	600	-----
----- Prayer Warriors -----	700	-----
----- Present Truth -----	600	-----
----- Prevailing Prayer -----	250	-----
----- Project Sunlight -----	150	-----
----- Promises for the last Days -----	650	-----
----- Publishing Ministry -----	100	-----
----- Quote Book, The -----	200	-----
----- Quote Book, The - 2 -----	200	-----
----- Reading Ellen White -----	500	-----
----- Receiving the Word -----	500	-----
----- Red Hat Mystery -----	330	-----
----- Reflecting Christ Through -----	40	-----
----- Refuge From The Storm -----	300	-----
----- Rejoicing With Psalmist -----	180	-----
----- Remnant In Crisis -----	300	-----
----- Revelation Focus -----	40	-----
----- River of Fear -----	250	-----
----- Romans - Bible Amplifier (P) -----	500	-----
----- Rose For Bethany (P) -----	200	-----
----- Run Away Love (P) -----	200	-----
----- Sabbath is My Favorite Day -----	565	-----
----- Sanctuary Secrets to Personal Prayer -----	400	-----
----- Samuel - Bible Amplifier (P) -----	500	-----
----- SDA Hymnal with Music (H) -----	990	-----
----- SDA Beliefs, 27 Fundamentals -----	430	-----
----- SDA Church in Africa (H) -----	200	-----
----- SDA Church in Africa (S) -----	150	-----
----- SDA Church Manual - 1995 (H) -----	400	-----
----- SDA Church Manual - 1995 (S) -----	300	-----
----- SDA Hymnal - Leather -----	2,600	-----
----- SDA Hymnal Word Edition (H) -----	430	-----
----- Sea, Sand, Stars -----	50	-----
----- Second Coming Scene -----	1,440	-----
----- Secret In the Sand -----	330	-----
----- Secret In the Storm -----	330	-----
----- Secret of Noah's Flood -----	330	-----
----- Secret of the Cave -----	250	-----
----- Secret on the Hand -----	330	-----
----- Seek and Find -----	460	-----
----- Selected Messages (1-3) Set -----	1,200	-----
----- Selected Messages (Volume 1) -----	450	-----
----- Selected Messages (Volume 2) -----	450	-----
----- Selected Messages (Volume 3) -----	450	-----
----- Sex: Myth and The Magic -----	150	-----
----- Shaking Among God's People -----	450	-----
----- Shoreline Set -----	1,680	-----
----- Sister White In Europe -----	190	-----
----- Skelter the Wildly Wacky Raccoon -----	350	-----
----- Sketches From Life of Paul -----	430	-----
----- Small Group Outreach -----	300	-----
----- Some Call it Heresy -----	180	-----
----- Something Wonderful -----	40	-----
----- Sons and Daughters of God (Devotion) -----	450	-----

-----	Speaking in Tongues	-	180	-----
-----	Special Moments Cassettes 1- 4	@160 .	640	-----
-----	Spirit of Prophecy Set (4)	-	1,600	-----
-----	Spiritual Gifts 1-4 Vol Set (2)	-	900	-----
-----	Spread Sheet	-	40	-----
-----	Stand At The Cross	-	350	-----
-----	Stepping Stones (Junior devotion) (H)	-	350	-----
-----	Stewardship (Counsels to) E. G. White	-	100	-----
-----	Stewardship In Light of Criss (FKW)	-	60	-----
-----	Story of Our Health Message, The	-	100	-----
-----	Story Time With Jesus	-	300	-----
-----	Study Bible With E. G. White COM. (L)	-	3,600	-----
-----	Successful Leadership	-	300	-----
-----	Summer of My Own (S)	-	150	-----
-----	Sunday is Coming	-	780	-----
-----	Surrender	-	300	-----
-----	Taught by a Tiger	-	250	-----
-----	Teddy The Better - Than - New - Bear	-	80	-----
-----	Tempting andra Grey	-	180	-----
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-----	The Disposable Kid	-	165	-----
-----	The Good Shepherd	-	300	-----
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-----	The Humanity of Christ	-	650	-----
-----	The last Trolley Out	-	200	-----
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-----	The Remnant	-	450	-----
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-----	VBS - Series, Teachers	-	330	-----
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-----	Vision Bold, The	-	300	-----
-----	Voice In The Night Vision	-	20	-----
-----	What The Bible Says About End Time	-	700	-----
-----	What To Say In a Whole New Way	-	500	-----
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-----	When God's Heart Breaks	-	500	-----

-----	When We Pray For Others	-	300	-----
-----	When You Need Incredible Ans. To Prayer	-	370	-----
-----	When You Walk Through The Storm	-	550	-----
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-----	Whispers In The Wind	-	250	-----
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-----	Why Not Smoke?	-	40	-----
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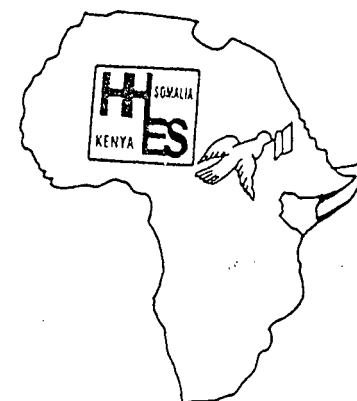
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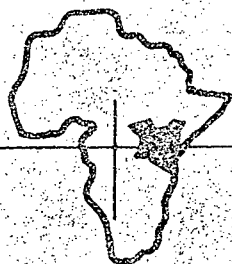
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APPENDIX 3
UNION STRATEGIC PLANS



SEVENTH-DAY ADVENTIST CHURCH

EAST AFRICAN UNION

P.O. BOX 42276, NAIROBI, KENYA, EAST AFRICA
 TELEPHONES: 722718, 727939 • TELEGRAMS: "ADVENTIST" • TELEX: 22020 ADVENTIST

7th of March, 1999

Attn: Human Resource and Personnel Development Committee, Elder Peter Bwana, Chair
 Finance Commission, Dr. J. Kessio, Chair
 Financial Review Committee, Elder Elkanah Kerosi, Chair
 Stewardship Taskforce Committee, Pastor Joel Nyarangi, Chair
 Personal Ministries Committee, Pastor Joseph Okello, Chair
 Evangelistic Taskforce, Pastor Festus Njagi, Chair
 Loan Fund Taskforce, Pastor Joel Nyarangi, Chair
 Investment Advisory Committee, Elkanah Kerosi, Chair
 Conference Taskforce, Pastor Shem Ngoko, Chair
 Literature Ministry Taskforce, Enoch Omosa, Chair ✓
 Youth, Children, Chaplaincy Taskforce, Caesar Wamalika, Chair

From: Elder Peter Bwana, Strategic Planning Committee, Chair
 cc. Pastor J. Othoo, Executive Director, EAU

Re: Strategic Planning Document Implementation

Following the meeting of the 27th of January, we have revised yet again the strategic planning document. Please find attached the revised document. From page 13 onward of the document is an attachment that details members of each of the committees that you chair.

With this document, you are now in the position to kick start your committees if you have not already began. We expect from you all a workplan detailing how you intend to achieve the goals set in your terms of reference by the 1st of April, 1999. From there on, we would monitor your progress on a monthly basis and give you feedback on the same.

Kindly arrange to meet with your committee members to strategize on the workplan and accomplishments expected from your committee as soon as possible.

We expect to hear from you on or before the 1st of April, 1999.

I am available for consultation on any issues of concern or clarification.

Wishing you the best as you work toward achieving your committees goals.

God Bless you.

The following represents terms of references for sub committees of the EAU Strategic plan:

Sub - Committee	Proposed Task force members	Terms of reference
1. Human Resource and Personnel Development Committee (HR & PDC)	<ul style="list-style-type: none"> • EAU Treasurer • EAU Education Director - Chairperson • EAU Ministerial Director • EAU Health Ministries Director • EAU Mrs Oendo - MAPs 	<ul style="list-style-type: none"> • Develop comprehensive personnel and human development policy • Assess personnel development training needs • Develop and implement staff development program • Monitor implementation of personnel and human development policy and program • Assess organizational culture and develop program to enhance positive team organizational culture
2. Finance Commission	<ul style="list-style-type: none"> • Dr. J. Kessio UEAB • Fred Kunah - ADRA • Hezron Sagia Lay rep. • Mr. Festus Muugambi - Lay Rep. • Kepha Omwega - Lay Rep 	<ul style="list-style-type: none"> • Assess financial reporting and monitoring system • Develop strategies to enhance financial reporting and monitoring systems • Monitor implementation of financial reporting systems • Assess internal control status and standards • Develop and document internal control system / standards • Monitor implementation of internal control systems
3. Financial Review Committee	<ul style="list-style-type: none"> • Lamech Siage - KCF • J.O.M. Mochache - KHS • J.T. Mboya - AHPH • E.E. Kerosi - EAU Treasurer • K. Podi - CKC 	<ul style="list-style-type: none"> • Review of financial reports of all EAU institutions, fields and conferences on a periodic basis (quarterly) • Review EAU wage scale with the view of developing a guideline for livable wages • Develop strategies that would assist fields, conferences, and institution meet livable wage guidelines as set • Develop internal audit policy for all fields and conferences of the Union • Monitor and evaluate implementation of wage guidelines
4. Stewardship Task Force Committee	<ul style="list-style-type: none"> • Joel Nyarangi - EAU • Gideon Munene - EAU Treasury • Abraham Bundi • Peter Bwana - EAU • Njagi Festus - EAU 	<ul style="list-style-type: none"> • Assess tithe income proceeds and trends • Develop strategies to improve tithe income • Monitor implementation of strategies developed and performance of tithe income • Develop a comprehensive stewardship education program that meets the needs of the church constituency
5. Personal Ministries Committee	<ul style="list-style-type: none"> • Pastor Joseph Ombonya Okello • Enoch Omosa • Evans Ndai • Haruni Oenga • Julia Maru 	<ul style="list-style-type: none"> • Develop a church based guardianship program • Determine training needs • Develop a curriculum for training
6. Evangelistic Task Force	<ul style="list-style-type: none"> • Njagi Festus • Mordoch Awuor • Enoch Okari Omosa • Ceasar Wamalika • Evans Ndur - CKC 	<ul style="list-style-type: none"> • Develop policies and procedures to guide evangelistic programs • Develop follow up programs to evangelistic programs that ensure sustainability of the programs and their impact • Monitor and evaluate program on a periodic basis

Sub - Committee	Proposed Task force members	Terms of reference
7. Strategic Plan Committee	<ul style="list-style-type: none"> • Peter Bwana - EAU • Fred Kumah - ADRA • Enoch Omosa • Joel Nyarangi • Gideon Munene Mutero • Ceasar Wamalika • Amos Kombe 	<ul style="list-style-type: none"> • Monitor the implementation of EAU Strategic Plan • Receive recommendations for changes to strategic directions • Develop a monitoring tool for the strategic plan
8. Loan Fund Task Force	<ul style="list-style-type: none"> • Elkanah Kerosi • Paul Kimwomi • Fred Kumah • J.O.M. Mochache • Kepha Pondi 	<ul style="list-style-type: none"> • Determine feasibility of loan fund • Develop and recommend actions plans to back up findings of feasibility study to the strategic planning committee
9. Investment Advisory Committee	<ul style="list-style-type: none"> • Joel Nyarangi • Ceasar Wamalika • Mordoch Awuor • Gideon Munene • John Macharia 	<ul style="list-style-type: none"> • Review and enhance policies and procedures for investment by Institutions and churches • Develop an investment portfolio for EAU and its institutions, fields and conference • Determine the management of investment funds • Promote investment portfolio to constituency • Develop Watamu conference centre as a Youth / income generating centre • Monitor investment regularly
10. Conference Task Force	<ul style="list-style-type: none"> • Pastor Shem Ngoko - Chair person • Joel Nyarangi • Abraham Bundi • Njagi Festus • Ceasar Wamalika • Elkanah Kerosi • Pr. P.M. Muasya 	<ul style="list-style-type: none"> • Develop a program to enhance church member's spiritual growth • Limit employment of new staff to essentials (replacements) • Review organizational structures of all fields, conferences and insitution for relevance and effectiveness • Develop monitoring systems for all fields and conferences.
11. Literature Ministry Task Force	<ul style="list-style-type: none"> • Enoch Omosa • Gilbert Angienda • Njagi Festus • Peter Bwana • Paul Kimwomi 	<ul style="list-style-type: none"> • Develop a training program for literature evangelists • Develop literature for unreached people groups • Develop a strategy to enhance production of literature produced locally
12. Youth, Children Ministry and Chaplaincy Taskforce	<ul style="list-style-type: none"> • Ceasar Wamalika • Education Director - Peter Bwana • Peter Odera - CKC - Kibera • Rason Otien • John Ngunyi - CKC • Jemimah Mwaura 	<ul style="list-style-type: none"> • Develop training materials for children • Develop a structure for children ministries at all levels (especially local church levels) • Develop leadership program for children ministries • Devise policies that ensure the participation of Youth in decision making at all levels of the church structure • Develop a program for non church institutions that attract members • Monitor and evaluate the success of all programs periodically

Preferred Future 3:

EAU workers and laity understand and are highly committed to Biblical Principles of Stewardship

Strategy	Action Steps	Time Frame	Action by Whom	Monitored by
Strengthen the children's spiritual programmes at local church levels	Streamline children leadership at local church to encompass all children departments under one umbrella	January 1999	EAU Children's Ministries Director	EAU Executive Director
	Develop and collect material for children's program and make them readily available	March 1999	EAU Children's Ministries Director	EAU Executive Director
	Train and involve children in Evangelistic Activities	March 1999	EAU Children's Ministries Director	EAU Executive Director
	Train children's leaders on effective children's ministry	March 1999	EAU Children's Ministries Director	EAU Executive Director
Involve the youth in decision making processes at all levels of the church	Include at least 2 youth (equal gender representation) in the local church board	March 1999	EAU Children's / Youth Ministries Director	EAU Executive Director
	Have at least in the local conference and field committees	March 1999	EAU Children's / Youth Ministries Director	EAU Executive Director
Strengthen the spiritual nurture of church members in public institutions	Ensure that each institutins with an SDA congregation has a pastor or chaplain to coordinate their spiritual activities	March 1999	EAU Children's / Youth Ministries Director	EAU Executive Director
	Organize seminars and workshops for Patrons	March 1999	EAU Children's / Youth Ministries Director	EAU Executive Director
	Encourage SDA members in every public institution to form an SDA group that meets regularly for workshop and spiritual fellowship	Ongoing	EAU Chaplain	EAU Executive Director
	Evaluate the Success of the chaplaincy program	January 2000	EAU Chaplain	EAU Executive Director

Preferred future 11:

EAU Maintains a proper communicational linkage with her organizations and Institutions and with outside organization

Strategy	Action step 10	Time Frame	Action by Whom	Monitored by
Offer training in communication skills and network with other organizations	Recruit and make use of 3000 LE's to network	June 2000	EAU Publishing Director	EAU Executive Director

Preferred Future 13:

To be included:

Strategy: Equip literature evangelists with knowledge and skills required on their work.

Action Steps	Time Frame	Action by whom	Monitored by
Develop a program for training literature Evangelist at the LMS	Sept. 98	EAU Publishing Director	EAU Executive Director
Approval of the programme	January 1999	EAU Education Director	EAU Ex. Director
Start training LE's	March 1999	EAU Publishing Director	EAU Ex. Director

Preferred Future 10:

EAU implements a Global Mission approach to evangelism which will result in establishing SDA presence in all people groups within the Union Territory.

Strategy	Action Steps	Time Frame	Action By Whom	Monitored by
Develop literature for the unreached people groups	Identify literature needs for unreached people groups	March 1999	Publishing Director	EAU Executive Director
Reduce dependence on overseas literature	Start evangelistic and learning resource centre at the LMS	March 1999	EAU Publishing Director	EAU Executive Director
	Recruit and develop writers	March 1999	EAU Publishing Director	EAU Executive Director
	Production of local literature	September 1999	EAU Publishing Director	EAU Executive Director
	Distribution of local literature	March 2000	EAU Publishing Director	EAU Executive Director
	Develop an instrument to evaluate the effectiveness of the literature	March 2000	EAU Publishing Director	EAU Executive Director
	Approve instrument	April 2000	EAU Publishing Director	EAU Executive Director
	Evaluation of the success of the program	September 2000	EAU Publishing Director	EAU Executive Director

Attachment - Strategic Planning Committee's as approved

EAST AFRICAN UNION - STRATEGIC PLANNING DOCUMENT
MAY 1998 TO JUNE 2003

The following represents terms of references for sub committees of the EAU Strategic plan:

Sub - Committee	Proposed Task force members	Terms of reference
1. Human Resource and Personnel Development Committee (HR & PDC)	<ul style="list-style-type: none"> • EAU Treasurer • EAU Education Director - Chairperson • EAU Ministerial Director • EAU Health Ministries Director • EAU Mrs Oendo - MAPs 	<ul style="list-style-type: none"> - Review personnel recruitment procedures and policies toward developing an objective system of recruitment that seeks to attract and retain the best for the post available (applicable to elective position as well) - Review personnel wage scale and benefit scheme and policies - Review conflict of interest policy and recommend measures to enforce it - Develop a performance appraisal model for use by all church institutions and organizations - Review organizational disciplinary policies and procedures - Develop comprehensive personnel and human resource development policy - Assess personnel development training needs - Develop and implement staff development program - Monitor implementation of personnel and human development policy and program - Assess organizational culture and develop program to enhance positive team organizational culture - Develop comprehensive human resource and personal policy - EAU Executive Committee approves the human resource and personnel policy - EAU Implements the human resource and personnel policy
2. Finance Commission	<ul style="list-style-type: none"> • Dr. J. Kessio UEAB - Chair • Fred Kumah - ADRA • Hezron Sagia Lay rep. • Mr. Festus Muugambi - Lay Rep. • Kepha Omwega - Lay Rep 	<ul style="list-style-type: none"> - Assess financial reporting and monitoring systems - Monitor implementation of financial reporting systems - Monitor implementation of internal controls - Review the financial position of all EAU organizations and institutions - Review personnel benefit and wage scheme
3. Financial Review Committee	<ul style="list-style-type: none"> • Elkanah Kerosi - Chair • Lameck Siage • J.T. Mboya • K. Podi • J.O. Mochache 	<ul style="list-style-type: none"> - Assess financial reporting and monitoring systems - Develop strategies to enhance financial reporting and monitoring systems - Monitor implementation of financial reporting systems - Assess internal control systems and institute internal audit procedures for all field, conference and institutions - Enhance internal control systems and document the same - Monitor implementation of internal controls - Review the financial position of all EAU organizations and institutions on a quarterly basis - Review personnel benefit and wage scheme and develop guidelines for livable wages
4. Stewardship	<ul style="list-style-type: none"> • Joel Nyarangi - EAU - 	<ul style="list-style-type: none"> - Assess tithe income proceeds and trends

EAST AFRICAN UNION - STRATEGIC PLANNING DOCUMENT
MAY 1998 TO JUNE 2003

Sub - Committee	Proposed Task force members	Terms of reference
Task Force Committee	<ul style="list-style-type: none"> Chair Gideon Munene - EAU Treasury Abraham Bundi Peter Bwana - EAU Njagi Festus - EAU Caesar Wamalika 	<ul style="list-style-type: none"> - Develop strategies to improve on tithe income - Monitor implementation of strategies developed - Monitor performance of tithe income - Develop a comprehensive stewardship education program that meets the needs of the church constituency - Put in place procedures to make tithing in kind more sensible and cost effective - Develop guidelines in tithing in kind and make it available to churches and pastors
5. Personal Ministries Committee	<ul style="list-style-type: none"> Pastor Joseph Ombonya Okello Enoch Omosa -- Chair Evans Ndar Haruni Oenga Julia Maru 	<ul style="list-style-type: none"> - Promote cell group strategy in all churches for spiritual nurturing and soul winning - Establish simple guidelines for cell group formation and operation - Conduct seminars for church leaders on cell group strategy and maintenance - Assess needs of the church constituency in spiritual nurturing - Develop programs and training curriculum's to meet identified needs - Develop an instrument to evaluate the effectiveness of the guardianship program (including personal visitation program)
6. Evangelistic Task Force	<ul style="list-style-type: none"> Njagi Festus -- Chair Mordoch Awuor Enoch Okari Omosa Caesar Wamalika Evans Ndar - CKC 	<ul style="list-style-type: none"> - Develop policies and procedures to guide evangelistic programs - Conduct needs assessment on issues concerning evangelist meetings - Develop evangelistic meeting guidelines that would include but not limited to participation of pastors and training materials - Develop follow up programs to evangelistic programs that ensure sustain impact on converts - Monitor and evaluate effectiveness of guidelines - by 1998
7. Strategic Plan Committee	<ul style="list-style-type: none"> Peter Bwana - EAU -- Chair Fred Kumah - ADRA Enoch Omosa Joel Nyarangi Gideon Munene Mutero Caesar Wamalika Amos Kombe Festus Njagi 	<ul style="list-style-type: none"> - Conduct strategic planning and document proceedings - Conduct annual strategic planning review sessions - Review strategic planning documents for fields, conferences, and church institutions for consistency with EAU strategic direction - Develop a monitoring tool for the strategic plan - Monitor the implementation of the strategic planning process - Appoint strategic planning committees in fields, conferences, and institutions with above terms of reference - Implement and monitor strategic planning process as determined above
8. Loan Fund Task Force	<ul style="list-style-type: none"> Joel Nyarangi - Chair Elkanah Kerosi Paul Kimwomi Fred Kumah J.O.M. Mochache Kepha Pondi Pastor Joel Nyarangi 	<ul style="list-style-type: none"> - Conduct a feasibility study on a micro-enterprise. - Develop a church based micro enterprise program - Seek approval from appropriate body for program - Implement the Loan fund for Micro-enterprise for Church Organizations and member groups.

EAST AFRICAN UNION - STRATEGIC PLANNING DOCUMENT
MAY 1998 TO JUNE 2003

Sub - Committee	Proposed Task force members	Terms of reference
9. Investment Advisory Committee	<ul style="list-style-type: none"> • Elkanah Kerosi - Chair • Fred Kumah • Joel Nyarangi • Ceasar Wamalika • Mordoch Awuor • Gideon Munene • John Macharia • J. Mochache • Lamech Siage 	<ul style="list-style-type: none"> - Conduct feasibility studies on new or proposed expanded programs - Recommend findings to relevant boards or committees - Review and enhance policies and procedures on investment by institutions and churches - Propose an investment portfolio for field, conference, and institutions - Promote investment at all levels - Develop Watamu Beach plot as an income generating centre - Monitor investment portfolio's of field, conference and institutions periodically - Feasibility and Investment Committee present recommendations - Implement and monitor investment and programs
10. Conference Task Force	<ul style="list-style-type: none"> • Pastor Shem Ngoko - Chair person • Joel Nyarangi • Abraham Bundi • Njagi Festus • Ceasar Wamalika • Elkanah Kerosi • Pr. P.M. Muasya 	<ul style="list-style-type: none"> - Define clearly criteria for meeting conference status - Develop monitoring tool to measure progress toward set criteria for all organizations & institutions - Inform field, conference, and institutions of criteria - Determine and inform all stakeholders of their role in achieving the conference status - Monitor progress toward conference status through reports as requested periodically - Conference committee commences work - EAU presents application for conference status
11. Literature Ministry Task Force	<ul style="list-style-type: none"> • Enoch Omosa-- Chair • Gilbert Angienda • Njagi Festus • Peter Bwana • Paul Kimwomi 	<ul style="list-style-type: none"> • Develop a training program for literature evangelists • Develop literature for unreached people groups • Develop a strategy to enhance production of literature produced locally
12. Youth, Children Ministry and Chaplaincy Taskforce	<ul style="list-style-type: none"> • Caesar Wamalika -- Chair • Education Director - Peter Bwana • Peter Odera - CKC - Kibera • Rason Otien • John Ngunyi - CKC • Jemimah Mwaura 	<ul style="list-style-type: none"> • Develop training materials for children • Develop a structure for children ministries at all levels (especially local church levels) • Develop leadership program for children ministries • Devise policies that ensure the participation of Youth in decision making at all levels of the church structure • Develop a program for non church institutions that attract members • Monitor and evaluate the success of all programs periodically • Develop youth missionary program for evangelism

EAST AFRICAN UNION - STRATEGIC PLANNING DOCUMENT
MAY 1998 TO JUNE 2003

PREFERRED FUTURE	STRATEGY	ACTION STEPS	TIME FRAME	ACTION BY WHOM	MONITORED BY
		<ul style="list-style-type: none"> - Merge Communication/AMC, Voice of Prophecy, with Global Mission Dept. under one officer - Combine Stewardship department with Church Development - Combine Women's ministries, family life and ministerial department under one officer - Combine Youth, children's ministries and chaplaincy under one officer - Maintain education department under one officer <p>EAU office specific re-structuring measures:</p> <ul style="list-style-type: none"> - Enable all the Secretaries to be Computer literate. - Avail Computers to Secretary - Change the Office Secretaries title Office Assistants with broadened job Descriptions. - Limit office assistants four (4) 	January, 2000	EAU Executive Secretary	
	2. Ensure that all fields and conferences operate strictly on their budget.	<p>1. Ensure that all subsidiary organizations of EAU have balanced budgets based on utilizing 50% or less of their tithe funds for salaries and allowances.</p> <p>2. Ensure all subsidiary organizations of EAU remit their monthly financial statement promptly</p>	December 98 May 31 st , 1999	Finance Review Committee	EAU Executive Director
	3. Increase investment and development programs of field, conference and institutions	<p>1. EAU creates Capital Development Fund in its annual Budget and in the Budgets of all her Organizations/Institutions.</p> <p>2. EAU builds at least two flats to house its workers.</p>	May 31 st , 1999 June 2000	Feasibility and investment advisory committee	EAU Treasurer
10. EAU implements a Global Mission approach to evangelism targeting un-entered regions	1. Develop and Implement EAU Global Mission Program	<p>1. Conduct a feasibility study on un- entered people groups</p> <p>2. Outline Specific Programs for Specific People Groups.</p> <p>3. Start implementation of Global Mission Programs Monthly.</p> <p>4. Evaluate Global Mission Programs annually.</p>	May 31 st , 1999 May 31 st , 1999 July 1 st , 1999 Annually	Evangelistic Taskforce	Executive Director

EAST AFRICAN UNION - STRATEGIC PLANNING DOCUMENT
MAY 1998 TO JUNE 2003

PREFERRED FUTURE	STRATEGY	ACTION STEPS	TIME FRAME	ACTION BY WHOM	MONITORED BY
	2. Identify Recruit, Train and Equip Global Mission Personnel	1. Sensitize all EAU Church members. 2. Establish Recruitment Procedures. 3. Recruit and Train Global Mission Personnel.	March 2000	Evangelistic Taskforce	Executive Director
	3. Provide Financial Support for Global Mission	1. EAU provide Budget not less than 4% of total budget 2. Tap Global Mission Provisions by EAD and GC. 3. Global Mission Sabbath Day 4. Tap other legitimate sources of funds 5.	December 1999	Evangelistic Taskforce	EAU Exec. Director
	4. Develop literature for the unreached people groups	Identify literature needs for unreached people groups.	March 1999	Literature ministry taskforce	EAU Executive Director
	5. Reduce dependence on overseas literature	Start evangelistic and learning resource centre at the LMS	March 1999	Literature ministry taskforce	EAU Executive Director
		Recruit and develop writers	March 1999	Literature ministry taskforce	EAU Executive Director
		Production of local literature	September 1999	Literature ministry taskforce	EAU Executive Director
		Distribution of local literature	March 2000	Literature ministry taskforce	EAU Executive Director
		Develop an instrument to evaluate the effectiveness of the literature	March 2000	Literature ministry taskforce	EAU Executive Director
		Approve instrument	April 2000	Literature ministry taskforce	EAU Executive Director
		Evaluation of the success of the program	September 2000	Literature ministry taskforce	EAU Executive Director
11. EAU Maintains a Proper Operational Communication Linkage with her Organizations and Institutions and with the outside	1. Offer training in Communication skills and network with ther organizations.	1. Have exchange programs. 2. Organize communication workshops and seminars 3. Develop an inter-link computer network. 4. Re-activate EAU Communication Newsletter. 5. Publish EAU year book . 6. Fields/Conf. Institution to have at least two functional telephone lines 7. Field/Conf. Institution to modernise their communication system with facilities like fax,e-mail internet	May 31st, 1999	EAU Communication Director	EAU Executive Director

APPENDIX 4

UNION SECRETARY'S REPORT

Secretary's Statistical Report—Quarterly

Organization Reporting EAST AFRICAN UNION

Submitted by SHEM NGOKO

For:

1ST

Quarter

Date Sent APRIL 19, 1999

Date Received _____

19 _____

1	2a	2b	3a	3b	4a	4b	4c	5a	5b	5c	5d	6
ORGANIZATION	CHURCHES	COMPANIES	CHURCH MEMBERSHIP AT BEGINNING OF QUARTER	ADJUSTMENT'S	MEMBERS ADDED DURING QUARTER			MEMBERS DROPPED DURING QUARTER				CHURCH MEMBERSHIP AT END OF QUARTER
					Baptisms	Professions of Faith	Letters Received	Letters Granted	Deaths	Apostasies	Missing	
1st Division or Union here)												
CENTRAL KENYA CONFER.	400	577	40,637	+ 935	2,439	50	404	533	31	201	26	43,674
CENTRAL NYANZA FIELD	118	245	22,154	-	763	5	8	28	59	10	-	22,833
KENYA COAST FIELD	73	1	6,319	+ 19	292	3	117	137	5	2	96	6,510
KENYA LAKE FIELD	330	640	89,314	-	1,412	16	33	25	208	79	-	90,463
NYAMIRA CONFERENCE	267	156	76,251	-3,499	1,221	47	260	154	88	715	-	73,323
RANEN FIELD	328	475	89,524	-3,542	3,877	14	7	61	145	244	-	89,430
SOUTH KENYA CONFERENCE	305	200	98,391	-	3,734	9	148	367	84	1,004	308	100,520
WESTERN KENYA CONFERE.	366	-	50,982	-	518	37	145	153	5	297	-	51,227
TOTALS	2,187	2,294	473,573	-6,087	14,256	181	1,122	1,458	625	2,552	430	477,980

See other side for instructions

Form S-31
3-97

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VITA

Personal Family Background

Name: Enock Okari Omosa

Date of Birth: 13 January 1964

Place of Birth: Kisii, Kenya

Married: December 1992

Wife's Name: Florence Biyeke

Children: Ann Kemunto
Joshua Omosa
Esther Moraa

Academic Experience

1980-1981 Secondary School, Nyansabakwa
Secondary School, Kenya.

1982-1983 High School, Njoro
High School, Kenya

1984-1988 Bachelor of Arts in Theology,
Andrews University Extension:
University of Eastern Africa,
Baraton, Kenya.

1988-1989 Master of Arts in Religion,
Andrews University Extension:
Newbold College, England.

1996-1999 Candidate for Doctor of Ministry degree,
Andrews University Extension:
Spicer Memorial College, India.

Working Experience

1983-1984	Regular Literature Evangelist, Kenya
1984-1985	Student Literature Evangelist, Kenya
1986-1988	Student Literature Evangelist, Sweden
1989	Student Literature Evangelist, Iceland
1990	Church Pastor, South Kenya Conference, Kenya
1991	Chaplain and Teacher Nyanchwa Teachers Training College and Secondary School, Kenya
1992-1993	Publishing Director South Kenya Conference, Kenya
1994-1999	Publishing Director East Africa Union, Kenya